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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Maine election on Monday is unprecedented as a Republican victory. It was estimated on Tuesday morning that Hon. Llewellyn Powers, the governor-elect, had received a plurality of 50,000. Later and fuller returns may reduce these figures somewhat. The Republican plurality is larger than the entire Democratic vote. It is evident that many Democrats voted the Republican ticket, and probably more refrained from voting at all. The four Republican Congressmen, Thomas B. Reed, Nelson Dingley, Jr., Seth L. Milliken, and Charles A. Boutelle, are re-elected by greatly increased majorities. Free silver was the one issue which was made paramount in the campaign, and the Pine Tree State has declared most emphatically that she "will have none of it." As Maine is so largely a commonwealth of farmers, the verdict is tremendously significant.

Chile has been perplexed by a disputed presidential election. The dispute was referred to Congress, which has given the office to the conservative candidate, Don Frederico Errazuriz. The vote stood 62 for the latter to 60 for the liberal candidate, Don Rafael Reyes. The scale was turned by one vote, which was given by the candidate's brother who happened to be a member of Congress. The charge of bribery is abroad, but the defeated party can do no better than submit to the decision of the tribunal which both sides had chosen. President Montt, now in office, is one of the few presidents of the republic able to retain power to the close of his term. As in all the South American republics, the political soil is volcanic. No one knows exactly when to look for an eruption.

Ecuador long remained under priestly rule. The rule was intolerable, and Gen. Alfaro led in a revolution. It was a death-grapple with priests, Jesuits, and their creatures. When the new liberator came out ahead, the priests and nuns fled to Bogota. The president has given notice that, on further opposition, the property of the enemy will be seized and held subject to his disposal. The decree has alarmed the Catholic authorities; but assurances have been given that such priests as lead a quiet life and cease to meddle with civil affairs will be secure in person and property. The priests, Jesuits and nuns who had left the country, are free to return. The hierarchy, however, is to be shorn of what it had regarded as an important part of its authority; the priests will no longer have exclusive control of teaching. While the liberties of the Catholic Church in the spiritual domain will be preserved by the revolutionary government, new privileges and rights will be accorded to Protestants. The Jesuits can no longer fine or imprison Protestant teachers. The old and new faiths are to be equally free.

The people of Chicago have many new ways of doing things. Their care for the poor is systematic and thorough. No one is neglected; no one is unduly favored. There are more than two hundred charitable organizations of one kind and another, contributing annually for the support of the poor and charitable institutions \$780,000. This is for outdoor relief aside from those obliged to be taken to the almshouse. This large sum is distributed under the supervision of the

Civil Federation of Charities, at the head of which is Dr. Philip W. Ayres. At the central bureau, of which he has charge, are 43,000 histories of cases, embracing nearly the entire pauperism of Chicago. The subjects are almost exclusively foreign. Under this arrangement what is given goes directly to the parties designed. Decets and duplications are nearly impossible. Every person's record is at hand; the superintendent can ascertain, in a moment, precisely what has been given and the condition of the recipient. In this way the charitable distribution of funds in one of our greatest cities has reached a scientific and well-nigh perfect development.

President Cleveland Supports the Indianapolis Ticket.

At the Auditorium in Chicago, Sept. 12, General Palmer and General Buckner were notified of their nominations for the Presidency and Vice Presidency. The hall with a seating capacity of 4,500 was packed to overflowing, and an intense enthusiasm pervaded the assembly. Hon. W. D. Bynum called the meeting to order, making a brief speech and reading letters from several conspicuous men. He was followed by Senator Caffery of Louisiana. The silence so long maintained by President Cleveland was broken in his letter to the convention. We quote in full:—

"I regret that I cannot accept your invitation to attend the notification meeting on Saturday evening. As a Democrat, devoted to the principles and integrity of my party, I should be delighted to be present on an occasion so significant, and to mingle with those who are determined that the voice of true Democracy shall not be smothered, and who insist that its glorious standard shall be borne aloft, as of old, in faithful hands."

Bryan's Acceptance.

This political campaign seems to be arranged, like a package of fire-crackers, for successive and continuous explosion. McKinley accepted the nomination made at St. Louis, and later sent out his letter. Hobart has followed the motions of his associate on the ticket. Bryan publicly accepted the nomination in New York, but has now written a formal letter of acceptance, in further explanation of the position of his party. The letter opens with a number of glittering generalities and political platitudes—all very good, but what nobody on either side disputes. He emphasizes our right to the enjoyment of life, liberty and the pursuit of happiness; the right of each citizen to worship God according to the dictates of his own conscience, and the right to vote according to his own judgment and convictions. After such an introduction he takes up the articles of the Chicago platform in order, and expounds them according to the principles of the new faith, expressing his emphatic approval of them all.

Prohibition Convention.

Of all the political parties of our country, the Prohibitionists have the greatest cause. The liquor traffic, on which they make war, is the most nefarious business under the sun. Itself a crime, the saloon is the ally of nearly every other crime. But to secure right laws for the repression of this evil we must regard times and seasons. No man or party can control the issues before the people. The silver issue has thrust itself in in spite of the two great political parties. The American people must deal with the question in hand. In doing so, they do not abandon others, but rather prepare the way for them. Free silver stands next on the docket as the case now to be tried before the bar of public opinion. Effective legislation on the liquor question is of necessity delayed, but not abandoned. The Prohibitory Party this year is divided on national lines. There are the Prohibitionists regular and the Nationalists. The Nationalists are but a subsection of the Populists. For both wings of Prohibitionists in our State, delegates were elected the other day to the State con-

vention. This side battle against rum is to go on in their canvass, while the heavier cannonading proceeds on the national currency.

Candidate Hobart.

When notified some weeks ago of his nomination to the Vice Presidency, Mr. Garret A. Hobart formally accepted the honor and promised a fuller statement of his views at a later date. The larger letter, sent out last week, reviews the main issues of the canvass. He thinks the money standard of nations should be as stable as possible, and experience shows that gold is the most reliable metal. He distinguishes, however, between the standard and the circulation. Free coinage, as the leading issue in the campaign, is largely and carefully considered. The 16 to 1 theory has never been tried by any nation. The probabilities are all against its success. The notion that it would raise silver to par with gold is a pure fancy. The amounts involved in experiment are enormous, running up into the hundreds of millions. The losses by savings-banks and loan and building associations alone would be immense. The arguments for free coinage hold good for the issue of fiat money and utter repudiation. Mr. Hobart has a strong and generous word in favor of a protective tariff. The letter on the whole is a clear and able presentation, and a full as well as cordial endorsement of the several planks in the St. Louis platform.

Death of Professor Child.

Francis J. Child, LL. D., long a distinguished professor in Harvard University, was born in Cambridge, Feb. 1, 1835, and died on the 11th inst. He fitted for college in the Boston English High School, and graduated at Harvard in the class of 1856 with such men as Prof. Charles Eliot Norton, Prof. George M. Lane, Prof. Fitz Edward Hall, and Senator George F. Hoar. Professor Child was the senior professor at Harvard, if we except Dr. Wolcott Gibbs, who has long been an emeritus. In 1851 he succeeded Prof. E. T. Channing as professor of rhetoric and oratory. In 1876 he exchanged this chair for that of English literature, where he made his great record. In early English he was considered one of the most learned men in America. His "English and Scottish Ballads" is the most complete work of its kind and an authority throughout the English-speaking world. He made a specialty of Chaucer, Spenser and Shakespeare. He superintended the American edition of Spenser, and prepared annotations on other literary works. The genius of Prof. Child was acquisitive and critical rather than creative. His life was that of a quiet student who divided his time between his lecture-room, his study, and his rose garden, in which he took the greatest delight.

The Perry Anniversary.

In the war of 1812 one of the most noted engagements was fought Sept. 10, 1813. Commodore Oliver Hazard Perry, with the "Lawrence," "Niagara," "Caledonia," "Scorpion," "Porcupine," "Tigress," "Ariel," "Somers," and "Trippe," met the British force, consisting of the "Hippawa," "Detroit," "Hunter," "Queen Charlotte," and "Lady Prevost," under the command of Barclay, one of Nelson's veterans. Though in a desperate condition, the English commander expected an easy victory over the raw Americans. The fleets met about noon, and the best ships on either side engaged in a duel. The fighting was terrific, but Perry bore off the victory. The celebration this year was unusually interesting. Gov. Bushnell was present in Cleveland and presided. The main address was delivered by ex-Gov. Lippitt of Rhode Island. He rehearsed the story of Commodore Perry's life and the circumstances which led to his being detailed to the Lakes, the incidents of that part of the war, and the completeness of the victory. Ex-Senator M. C. Butler, of South Carolina, a nephew of Commodore Perry, and Oliver Hazard Perry, of Elmhurst,

N. Y., a grandson of the Commodore, were present and made remarks. Mrs. Elizabeth McPeters, a daughter of Benjamin Fleming, one of the gunners on the "Lawrence," was introduced and excited much interest. As she is an inmate of the city infirmary, General Axline sprang to his feet and moved that she be taken from the institution and provided with a good home. Assurances were given that it should be done. Rev. C. E. Manchester, a cousin of Commodore Perry, closed with prayer.

Death of Dr. Goode.

The scientific world has suffered a great loss in the death, Sept. 8, of Dr. George Brown Goode, an eminent naturalist, especially in the department of ichthyology. Dr. Goode was born at New Albany, Ind., Feb. 13, 1851, and as a boy revealed remarkable fondness for natural science. He prepared for college in the West, and graduated from Wesleyan University in 1870. During his college course he indulged his taste for natural science, taking an active part in gathering and arranging the collections now preserved in Orange Judd Hall. Miss Judd, daughter of the founder, whom he afterwards married, was his assistant. In 1872-'73 he made a trip to the West Indies and collected fish which he exchanged with the Smithsonian Institution for duplicate specimens for Wesleyan University. In 1873 he became permanently connected with the Smithsonian Institution, and became assistant secretary in 1897. He took an active part in preparing the exhibit for Philadelphia in 1876. On the death of Spencer F. Baird he was made fish commissioner, although he had practically the entire care of the Museum. He prepared the Berlin exhibit in 1880, and that in London in 1883. His success in these exhibitions placed him at the head of the exhibits at New Orleans, Cincinnati, Louisville, Atlanta, and at the World's Fair in Chicago. His genius for museum work was remarkable. He was the author of more than a hundred scientific papers, relating for the most part to his favorite science of ichthyology. Dr. Goode possessed the good sense and sound judgment of the business man as well as the genius and taste of the man of science. He was a careful and conscientious worker. He was withal an eminently religious man.

The John Hancock Memorial.

John Hancock deserved well of town, State and nation. He joined Sam Adams in the opening acts of the Revolution. Adams was among the poorest and Hancock was the very richest citizen, the Vanderbilt of Colonial Boston. People of wealth and social standing, for the most part, remained on the king's side—they were Tories; but Hancock was an exception. He risked his princely fortune and his life in the cause of independence. There were men on the liberal side who hated and maligned him; but in spite of it he was chosen to nearly every civil office within his range—selectman, member of the provincial assembly and speaker of the same, member of the Provincial Congress and president thereof, president of the provincial committee of safety, president of the Continental Congress, and governor of the new State. No Revolutionary man of New England is better remembered. Whoever has looked upon his signature to the Declaration of Independence can never forget the great Boston merchant; his whole character stands out in the accurate and bold pen strokes. He was not afraid to stand and be counted, and he wrote so boldly that other lands and ages could read. Massachusetts has remembered other men, but it was only last week that she set a memorial stone upon the tomb of Hancock in the old Granary Burying-ground in this city. The memorial is plain and simple, but expressive. The slab of Tennessee marble is eighteen feet high, with a base of pink granite. It is an imitation of the Greek style. At the top is the Hancock coat of arms, with the motto, "Obsta principibus." Below is the wreath of oak leaves, surrounding the bas-relief of Hancock, taken from the portrait by Copley, now in possession of the family. The inscription reads: "This Memorial erected A. D. MDCCXCVI by the Commonwealth of Massachusetts to Mark the Grave of John Hancock."

Our Contributors.

THE SLAVE CHILDREN.

Martha Foote Crow.

A traveler came home from his travels
And this is the story he told:—

He once found a boat in an inlet
By an African strand of gold;
He stepped on the deck of the vessel
And looked down into the hold;

He looked and saw in the darkness,
Shining like starlight cold,
The eyes of hundreds of children
Looking out from the hold;

Of hundreds of dark-browed children—
This was the story he told—
Torn away from their dusky mothers,
Trapped and stolen and sold.

Their wondering eyes were pressing,
By innocence made bold,
The soul's immortal question,
From the depths of that slave-boat's hold.

Their asking eyes seemed embattled
Like bayonets in line
To stab to the hearts of monarchs—
Ruling by right divine!

O kings and princes, how like you
This story of slaves and gold?

The traveler I have forgotten,
His stories of woe and mirth;
But the eyes of those little children
Follow me over the earth.

Kings sit on their thrones in splendor,
On their thrones majestic and old;
They seek not those human children
To the Arabic slave-whip sold.

And queens that are mothers are reigning;
Their towers have jewels untold;
What care they for black mothers' children
In cargoes bound and sold?

And sweet Justice still sits blinded,
The scales tipped by greed and gold!
But alas! for those eyes of children
Looking up from the hold!

O Helen, O Helen, sweet princes,
The story my traveler told!

University of Chicago.

THE ETHICAL ELEMENT IN PREACHING.

Prof. C. A. Beckwith, D. D.

THAT various elements enter into a full presentation of the Gospel, is recognized by both church and pastor. There is, for instance, an evangelistic element: the first word of Jesus to men is likewise the beginning of all preaching, "Repent, and believe the Gospel." There is the philosophical element, since the Gospel is truth to be stated, explained and rationally vindicated. There is also a religious element, for preaching has reference to all the needs of the soul in relation to God. Besides these constituents is, however, another not less important—the ethical.

What, then, is the ethical element of preaching? It is that which is concerned with the facts of life, their ideals, their principles, their tendencies. Since the teaching is Christian, it is the application of Christianity to conduct. That is to say, for the individual, as well as for the family, the church, the state, and the indeterminate human relations, there is a distinct type of virtue inculcated by both the example and precepts of Jesus and recognized by all moralists as Christian, which it is the business of the preacher to interpret and enforce. In a word, it is helping men to "live according to Christianity."

He who thus incorporates the ethical element into his message, allies himself with God's method of training men as manifested throughout the Scriptures. In the "Ten Words" more than half the commands relate to morals. You have but to glance at the prophetic books to see that if one focus of their teaching is religious, the other, blazing with intolerable light, is ethical; here are lofty ideals, flaming denunciation, indignant protest, passionate appeal, all centering in righteousness. Until one studies the words of Jesus with reference to their ethical bearing, he has no idea of either their number or weight in this direction. Consider what He says of beneficence, the forgiving spirit, non-resistance, purity, courage, patience, self-renunciation, watchfulness, and the moral side of faith, love, and hope. Where else do we find such insistence on what for want of a better term may be called practical righteousness? His life and teachings abound in the homely virtues. From childhood subject to His parents at Nazareth to the hour when, forgetful of personal agony, He committed His mother to the beloved disciple, the key to all was, "He went about doing good." Side by side with the parable of the Prodigal Son as an exhibi-

tion of redemption is that of the Good Samaritan, a perfect instance of the ethical spirit.

Since the place of Christian ethics is becoming more clearly defined in modern life, the preacher should put himself in line with what is best in his time. Not so very long ago Christian ethics was treated as a section of systematic theology. More lately it has under various titles appeared as the second part of text-books on moral science. But it is no longer a subject to be handled either as a side issue or as an adjunct of moral philosophy. Recent works by Dorner, Martensen, and Newman Smyth show both the worth of the ideal, the wealth of the duties, and the magnificence of the field with which Christian ethics is concerned. All the problems of the family, of politics, of society—such as corporations, capital, wages, ownership of land, strikes and arbitration—and most of the questions centering in the church as an organism, are in their ultimate analysis ethical. And it is believed that for these and all other individual and social questions Christian ethics has its contribution, if not solution.

The preacher has also to take account of the fact that the consciousness of ethical interests is rapidly increasing. Almost every human need has a society organized in its behalf. The study of a city directory or a year-book of any of the great churches shows that men are alive to the wants of their fellow-men. Three or four years ago, in a noble address on "The Decline of Enthusiasm with Reference to Foreign Missions," the president of the American Board remarked that whereas at the beginning of his ministry in Brooklyn, in 1846, there was but one hospital in the city, now there are no less than seventy, supported for the most part by private gifts. Those who are acquainted with this kind of work will readily see what an expenditure of time and money and self-sacrificing service and wise planning these represent—the modern equivalents of a portion of former missionary enthusiasm. And yet hospitals are only one form of ethical interest. Perhaps nowhere else is the growth of this consciousness so impressively shown as in a comparison of the single evangelistic agency of the W. C. T. U. at its inception with the more than forty departments today, all of which fall within the ethical sphere.

In connection with this, we note the immense advance along ethical lines in foreign missionary work. Evangelization of a people means now more than simple conversion, as the American Board learned by a costly experiment in the Sandwich Islands. It signifies homes, schools, a literature—indeed, the reconstruction of society along moral no less than religious lines. And for this result, not alone the first eight chapters of Romans, but also the last five, must be preached. Our hearts swell within us as we behold with the Apostle in the first half of the letter to the Ephesians the future glory of the church, but like Banyan's Pilgrim no wings are given to fly withal; if we ever reach it, we must go afoot amid the simple yet always noble duties of the last three chapters.

This enlarged consciousness of Christian ethical relations means the recovering to its true place of

A Neglected but Essential Factor of Christian Living.

In view of this condition, special demands are made upon the preacher. It is not enough that he be evangelist, teacher of redemptive truth, a pastor to lead his flock into the green pastures and beside the still waters of religious experience. He must also be awake to the richness and power of the moral side of life, to the human needs that have waited so long for a voice and willing hands of ministry.

A still further indication of the need of the ethical element of preaching is that the spiritual may complete itself as a present, practical power of righteousness. For Christianity is not merely other-worldliness, in the sense that for the Christian man virtue is summed up in getting ready for a future state of existence, and the true good is postponed to a period after death. It is not simply an ecstatic experience realized in retirement from human fellowship; nor is it wholly buried in church relations, however sacred and helpful. The famous answer of the Westminster Catechism as to the chief end of man may be true, but one feels that it lacks something which belongs to the fullness of life, even in this world. Christianity indeed lays hold of another life, but it also insists on immediate righteousness on earth. It has no existence apart from righteousness here and now. If we except the Sermon on the

Mount, perhaps the best example of this is St. Paul's first letter to the Corinthians. Here we see how the Gospel is hindered by envy, injustice, impurity, license, instability, insincerity, immodesty, indecorous conduct at the Lord's Supper, false individualism. Christian love not only cannot co-exist with any of these conditions, but, putting them all aside, will show itself in a life of positive moral worth and broadening human sympathy. The Gospel knows nothing of an antinomianism which on the one hand binds the soul to God and on the other sets it free from obligation to men. "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

Finally, the ethical element is required as one means through which the "consummation of the age" is realized. It is becoming evident that, between the ascension of Christ and the close of the Gospel dispensation, the conquest of Christianity is to be an infinitely more complicated and difficult achievement than even the Apostles dreamed. The Gospel will be satisfied with nothing less than the progressive ethicalizing of every department of human interest. In truth, in purity, in friendliness, in fair dealing, in the Christ-spirit throughout all the relations of man to man, the kingdom of God comes.

We say, then, that the ethical element is an essential element of preaching. For the reasons already cited, the duty is urgent. In every community much of this moral leadership belongs to the pastor. He has advantages above most men for realizing it. Let us look at two of these:—

First, he has natural aptitudes, training, leisure, and special facilities for acquainting himself with the ethical conditions of his time, and in particular of his own community. He is a Dionysius' ear into which are poured the secrets of his people. It is his first business to study the personal character of every man to whom he ministers, the environment most influential with each, and to understand thoroughly the social facts of his neighborhood. In this way he becomes aware of the inner spirit of homes, of schools, of business, of political parties, of the government of his city or town. The poor, the sick, the infirm, the burdened, are specially under his care. There come to him for advice, for encouragement, for practical help, moral causes of every kind. In a word, he, even more than the physician and the lawyer, has thrust upon him the moral needs of men.

The other reason is that he can stand forth as a leader in ethical affairs, when to another it would be impossible. Another man would be regarded as a meddler who assumed such leadership. But people expect this of their pastor—he has no axe to grind. They may be negligent in following his lead, but even the indifferent are surprised if he does not summon them to worthier living. And never was the opportunity so great and effectual as now to the man who has eyes to see.

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THE QUAKERS AND THEIR TREATMENT IN BOSTON.

I.

Rev. William McDonald, D. D.

CHARLES H. SNOW, M. D., in his "History of Boston" (1827), says: "The city of Boston owes its origin to a spirit of civil and religious liberty which was excited in England in the reign of Queen Elizabeth and King James and Charles First." But it is a most remarkable fact that the founders of Boston—a professedly religious people, and many of them must have been in reality so—should have been controlled by such a bitter spirit of religious intolerance. One would suppose that they would have been drawn, by a common Christian sympathy, to such as were fleeing from the wrath of the persecutor, as they themselves had but recently fled, and for the same purpose—"freedom to worship God"—and that they would have received them with open arms to the good land which they had found and were so happily enjoying. But it seems to have been "freedom to worship God" only for "us four and no more." The Puritans first expelled Roger Williams, and then persecuted the Baptists, who found protection and freedom under the wing of Williams in Rhode Island, where, only, religious freedom properly to worship God was found in all the land.

It may not be uninteresting to the readers of a religious journal to cast a look backward, in order to judge whether "the former days were better than these." In

doing this we shall see how liberty-loving Boston treated liberty-seeking souls.

There have been many attempts made to apologize for, and even justify, the manner in which the early settlers of Boston treated those who chanced to differ from the faith of the "standing order." Some have gone so far as to claim that the offences for which these persons suffered were violations of the civil and criminal code, and that the law was executed upon them as upon common criminals. Such persons forget, it would seem, that this has ever been the plea of Romanism in justification of its slaughter of the millions of Protestants whom she has sent to a martyr's grave. Romanism wielded the civil power of the state just as Puritanism exercised civil authority in New England. And even the ministers of religion led off in the persecutions in the former case as they did in Boston and elsewhere in New England. The attempt to convert persons to our religious faith by shutting them up in loathsome prisons, whipping them through the streets at the cart's tail or at the public whipping post, cutting off their ears, or executing them upon the gallows, is not the most successful method of persuading honest souls to accept a religion of love.

It is our purpose to speak exclusively of the treatment of Quakers in the city of Boston, though the persecutions were not confined to this city. The reader need not be told who the Quakers are, or that we recount their history from George Fox to the present day. They have, no doubt, in many respects changed their methods of propagating their faith; but the plain language, and in many cases the plain dress, are retained. That they pressed their views with a vehemence not characteristic of the society at the present time, there can be no doubt. That their views of "religious liberty" and the "inward light" were pressed to the annoyance of the staid Puritans, is doubtless true; just as the Puritans pressed their peculiar views upon the papists and the Established Church in the land whence they came. But one thing must ever remain true of the Quakers—they were never a persecuting people; that charge does not lie at their door.

The first Quakers to visit Boston were Mary Fisher and Ann Austin. They arrived here in July, 1656, from Barbadoes. These Christian women brought with them some religious books. These books were taken from them by the Boston authorities and publicly burned by the hangman, and the women were speedily committed to prison by order of the deputy governor. It has been asserted that the cause of their imprisonment was that they gave rude answers to questions put to them in court; but an impartial historian of those times (H. Adams) says: "The governor committed them to prison upon no other proof than that they were Quakers than that one of them said *thee* to him; and their confinement was so rigorous that no person was permitted to converse with them, even through the windows" ("History of New England"). After these innocent criminals had remained in prison about five weeks, one William Chichester, a ship-master, was placed under \$500 bonds to take them back to Barbadoes, and the Boston jailer kept their Bibles and beds for jail fees.

But this was a merciful penalty compared with what was visited upon those who came after them. Only a few days after the departure of these godly women, to the utter astonishment of Christian Boston, eight others of the same faith arrived in town, as if "the abomination of desolation, spoken of by the prophet Daniel, had actually taken possession of the holy place." Boston was greatly stirred. The women were arrested, tried and condemned to banishment, and to be kept in prison until they could be sent out of the colony. They remained in prison some eleven weeks. And in the meantime a law was enacted against the Quakers, it being the first general law against Quakers in New England. This law provided that "if any master of any ship, bark, or any other vessel, from thenceforth, bring into any harbor within their jurisdiction any Quaker, he shall pay the sum of \$500 or be imprisoned until payment shall be made or secured;" that any Quaker coming into the colony should be committed to the house of correction, severely whipped and constantly kept at hard labor, and deprived of all intercourse with any persons whatever. It seems that this act of banishment proved insufficient to keep out the Quakers, and other sanguinary laws were enacted, as the cutting off of the ears, boring the tongue with a hot iron, and finally their execution by hanging. Through a mistaken zeal to drive out heresy, these inhuman

laws which belonged to the Dark Ages were in many instances executed. It was a sad commentary of the Gospel as found in 1 Cor. 13.

The enactment of these laws against the Quakers and the severity of their execution seem to have induced them to flock to the colony, until, in 1658, large numbers are said to have joined their society. This so moved the magistrates that they resorted to still more extreme measures, and passed a law to banish Quakers on pain of death. It is said that great opposition was made to the passage of this law, and that it finally became a law of only one majority (Adams' "History of New England"). As a result of the passage of this heathenish law, no less than four Christian Quakers were executed here in Boston, and others were barbarously whipped.

William Shattuck, for not being in church on the Sabbath, was dragged to the house of correction, where he was cruelly whipped and then kept at work.

Sarah Gibbons and Dorothy Waugh, two Quaker ladies, came to Boston, and having spoken a word in the meeting-house at the close of a lecture, were sent to the house of correction and there kept without food for three days, then severely whipped, and kept three days longer without food.

Mrs. Gardiner and a young girl went from Newport, R. I., to Weymouth, Mrs. G. carrying a nursing babe, and for being Quakers they were sent to Boston, to be cared for by the authorities. Here they were whipped with a threefold knotted whip. After being thus whipped, the devoted women kneeled down and prayed the Lord "to forgive them."

William Brend and William Leddra were arrested for being Quakers and thrust into prison. Being unwilling to submit to the jailer's demand to work, Brend was kept in prison five days without food and then with a three-corded whip was given twenty blows. The next day the jailer took Brend—a man in advanced years—and put him in irons, bringing his "neck and heels" close together, and kept him in that position for sixteen hours. The next morning he was brought to the mill to work. Brend, regarding the demand unjust, and that he had done nothing worthy of such treatment, refused to work. The jailer took a heavy pitched rope with which he gave him twenty blows over his back and arms, with all the force of which he was capable. The rope untwisting, he procured another, thicker and stronger, and told Brend he would "make him bow to the laws of the country and work." In fact, Brend was unable to work; but this inhuman monster gave him "threescore and seventeen" blows more, until his own strength gave out. God seems to have interfered and taken away his strength, to save Brend's life. But this barbarous fellow was still strong enough, it is said, to say his morning prayers. Poor Brend lay down upon the bare floor, it being his only couch. His body was in a terrible condition, pounded almost to a jelly; his strength was almost gone, and life had nearly ebbed out. But under a special interposition of God his life was restored. It is reported that Rev. John Norton, minister of Boston, said: "William Brend endeavored to beat our gospel ordinances black and blue; if then he be beaten black and blue, it is but just upon him, and I will appear in his behalf who does it." This was the spirit of Puritanism in those times, at least in Boston.

John Rouse, John Copeland and Christopher Holden, for being Quakers, were sentenced to have their right ears cut off. And when the sentence was executed upon these innocent men, they said: "Those that do it ignorantly, we desire, from our hearts, the Lord to forgive them; but for those that do it maliciously, let our blood be upon their heads, and such shall know in the day of accounts that every drop of our blood shall be as heavy upon them as a millstone." After this most barbarous penalty was executed, the poor men were severely whipped, and then permitted to depart.

These acts of cruelty were not confined to Boston alone, but were perpetrated in other parts of New England as well. And these were done in the name of the religion of the Prince of Peace!

We will reserve the account of the execution of the Quakers in Boston for another paper.

West Somerville, Mass.

John Ruskin says: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart."

IN HOLY LANDS.

XV.

Rev. G. L. Goodell.

BETHEL has not only known the true worship of Jehovah, but, like many another "House of God," it has been sadly desecrated. Here Jeroboam set up the golden calf and held idolatrous rites almost within sight of the Temple at Jerusalem, in rivalry and defiance of its sacred services; and here punishment fell upon the apostate king when, under the fierce denunciation of the prophet of Judah, the altar was rent and the king's arm withered (1 Kings 13: 1-6). Strange that the merciful recovery which followed did not win the king back to his father's God! Two centuries later Amos passed this way, and found it still a place of idolatrous worship, and prophesied its overthrow. After a hundred years that prophecy was fulfilled by King Josiah, who broke down the altar of the idolaters and burned there the bones of the priests who had officiated before it.

We pass over the brow of the hill and come to our tents, which are pitched to the west of the town, near the old reservoir, the remains of which are plainly seen. Here we spent a wild, stormy night. The rain fell in torrents. Little rivers crossed the floor of our tents, until the tents had been circled by deep channels dug by the muleteers to carry off the water. The night was chill. It was the 9th of November, and the words of Thomas Hood, written for the same season in another land, were not inappropriate, —

"No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member;
No shade, no shine, no butterflies, no bees,
No fruit, no flowers, no leaves, no birds,
November!"

We hail with delight the call of Nâchali, the steward. We have learned the word for "dinner" in at least six languages, and we answer to any one of them. We huddle into our little dining-tent and come into good terms with all the world by means of smoking dishes of rice curry, fried seasoned goat and fried chicken, with a cup of black Turkish coffee to crown the feast. There are grapes and dried figs to follow, and lest we may suffer a further chill the dominie and the professor begin a heated discussion over the site of Gilgal and the precise location where Naaman came to Elisha. As a calorific the discussion proved a great success. The glow of it was plainly to be seen on the professor's cheek the next morning, even through three weeks of Syrian sun, and it was days before the dominie could speak of Gilgal with composure.

Halil, the Sheikh's Son.

The next morning we find our Bedouin escort for the Jordan has come up from Jerusalem. His name is Halil, and he is the son of the sheik who is at the head of the Bedouins of this part of the country. He has two attendants. Some of us have doubts about the need of this escort, as we have seen nothing on the part of the natives to give us the least alarm; but Solomon tells us of finding dead men by the roadside in other journeys down to Jericho, and we become reconciled. We can understand why the Arabs desire to keep up the profitable fiction, as a very generous amount is given to the sheik for each traveler. If the guard is necessary it is a good thing for both parties, for thus the same man who would have robbed you becomes your protector, and you simply give him your money before you start, which saves him some trouble and you some possible inconvenience.

Halil is a very interesting young man. I supposed the swarthy Bedouin, so taciturn and solitary as he rode at the head of our little procession, utterly incapable of English speech. Imagine my surprise, as I turned in my saddle and questioned myself aloud concerning the hill I had crossed, to be answered in good English and with great intelligence. "Where did you learn English?" I asked. "At Bishop Gobat's school in Jerusalem," was the answer. He then told me that an American lady from Philadelphia, whose party his father had conducted, became interested in him and left money for his education, with the request that he be sent to the school I have named. We found him an excellent guide and are indebted to him for many very interesting facts concerning the customs of his people. We learned that the ancient methods of challenge, such as prevailed in the days of David and Goliath, are still in force among the Bedouin tribes. We were told of one case where a sheik had defeated five of the hostile tribes one after another

and was advancing to meet the sixth. A supposed friend diverted his attention for a moment, when his enemy, seizing the opportunity which had treacherously been given him, pierced the heart of the sheik with a lance. The father of Halil we found had a great reputation for valor among the Arabs about Jerusalem. He is said to carry two or three bullets in his body and he shows the mark of a spear-thrust received in a hard-fought battle with robbers in the thickets by the Jordan. He was carried from the Jordan to Jericho with the weapon still in his body. This sheik is still a man of fine soldierly bearing and appears to be about sixty years of age.

An incident which occurred at the spring before we left Bethel seems to illustrate a Bible reference. On examining one of the horses I noticed blood dripping from his mouth. His bit seemed to me improperly adjusted, and I called the attention of the dragoman to it. He examined it, but could find no reason for the blood and called one of the muleteers. He put his hand into the horse's mouth and was soon tugging away with all his might in a vain attempt to remove some clinging substance. He covered his fingers again and again with sand and sawdust to prevent them from slipping. By this time the horse's mouth and the muleteer's arm were covered with blood. At last after many efforts the cause of the trouble was removed and thrown upon the ground. On examination I found it to be a leech some four inches long which the horse had taken into his mouth while drinking at the spring. It was perhaps some such bloody episode as this which made Agur write in the Proverbs: "The horse-leech hath two daughters crying, Give, give." It also furnishes another reason why Gideon's soldiers were not to put their mouths to the running water.

It is nearly seven o'clock in the morning before we begin

The Hardest Ride in All Palestine.

From Baalbek to Hebron there is no road more difficult than that from Bethel to Jericho. In a gentle rain we ride out from our camping-place and face the east. Halil leads the way, and most distinguished persons follow — Solomon, the wise man; Jibran or Gabriel, not the trumpeter of the sky, but our muleteer; and Nâchali or Michael, not the archangel, but the steward. The horses that have been so sure-footed do not fail us today. Over loose stones and across slippery ledges they pass in safety. About two miles to the east of Bethel we passed a rocky, desolate hill. We approach it with reverence, for this is no less a place than the ancient Ai. It is now called El Tell, or "The Heap." There are many Tells in Palestine, but this is the only one distinguished as "The Heap." The student of Old Testament history will feel the force of it as he recalls the words of the historian: "Joshua burnt Ai and made it an heap forever, even a desolation unto this day." The way in which Joshua worked his famous strategy is plain as we look over the contour of the country round about. To the north is the deep valley where Joshua and his army were located; on the west the 5,000 were stationed (Joshua 8: 3-30); and to the east is the place where the battle was fought. There are many piles of stone hereabout, but under which one the body of the king of Ai lay we could not determine. We are now upon the road along which many pilgrims go. Little mounds of stone are to be seen frequently by the roadside, erected as a pious memorial or witness by some devout Moslem. As these little piles are made, the pilgrims are accustomed to say, "O stones, I witness with thee today! Witness thou with me on the Resurrection day!"

It was near Ai that we came up with a shepherd walking very slowly over the rocks. I wondered why he walked so slowly until I caught sight of a lamb's face in the folds of his abayah. The little fellow had hurt himself in some way, and so the shepherd was carrying him in his arms. I could not help thinking of the Good Shepherd, who cares so tenderly for His flock and carries the lambs in His bosom.

A few miles south of Ai is the scene of the romantic attack of Jonathan and his armor-bearer upon the army of the Philistines at Michmash (1 Sam. 14: 1-16). Of this Canon Tristram says: "There are few events of a circumstantial history 3,000 years old more minutely identified in their every detail than this surprise of the garrison at Michmash."

This whole country is very interesting. Near here is Geba, where the Benjamites were almost exterminated; Ramah, which may have been the home of Samuel; Anathoth, the birthplace of Jeremiah; Mis-

pah, so frequently spoken with tender meaning; and Gibeon, over which Joshua commanded the sun to stand still.

Before noon we had reached the crest of the last range of hills which shut us out from the Jordan valley, and halting there we gazed long in silence upon that famous valley. Far across it we saw the tinted hills of Moab, where Moses stood when his eyes kindled upon the Land of Promise. Nearer, the Jordan winds its way through leafy thickets until "it finds its grave in the salt and bitter sea." The wide stretching plain is below us, fruitful in gardens and picturesque in ruins, while away to the south are the sites of Sodom and Gomorrah, so hidden that no man has found them, and beyond lie the waters which are so waveless as to merit the name of the Dead Sea.

All these things we are to see near at hand. We now gird up the loins of our minds and prepare for the breakneck journey down to the valley. I shall be accused of dipping my pen in gall if I attempt adequately to describe that trip. Several times we dismount and leave the horses to get out of their trouble as best they can, while we jump chasms and tumble over ledges. Halil lost his way and rushed frantically about, down ravines and across lots, to find it. Each new path he chose seemed worse than the one before it. Just as we began to wonder what new and terrible pass would present itself, our horses lay back upon their haunches and made a fine toboggan slide down a clayey hillside into the plain. We examined ourselves to see if we were all there, wiped the dust out of our eyes, and looked about. To our right was the brook Cherith, where the prophet found water and the ravens found the prophet; to the left was Mount Quarantana, where tradition has it our Lord spent the forty days of His temptation; just in front of us is the hill Achor, where Achan was stoned for the theft of the Babylonish garment and wedge of gold.

Boston, Mass.

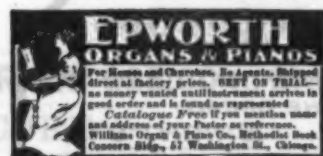
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EARLY REVIVALS.

Bishop W. F. Mallaleu.

WHAT Methodist preacher does not long for a glorious revival? Surely there is not one in all New England who is not praying, working, hoping, for a revival, and that in his own church. But how earnest and importunate are the prayers? How faithful, systematic, persistent, well-directed are the labors? How well-founded is the hope? The fields of labor are exceedingly diversified; conditions, environment, are not precisely similar in any two places, and yet there are good reasons to believe that the hardest, driest, most barren fields may be made to bud and blossom as the rose. Who will dare to limit the power, grace, mercy, love, of the ever-blessed God?

There may be exceptions, but it sometimes is borne in upon the soul that there may be a revival in any of our New England Methodist churches if only the pastor will wisely set himself about it. If this conviction could find a place in every pastor's heart, his battle would be more than half won. Every pastor has, or ought to have, Dr. Peck's little book on "Revivals." It is printed by our Book Concern, and can be had at Magee's in Boston. If that book could be carefully and prayerfully read, the pastor's mind would be enlightened as to methods, times, and seasons; and, surely, his heart would be wonderfully moved and thrilled with faith and courage.

I am sure that in reading this book the thought would be suggested and impressed that God, in carrying forward His work, always employs prepared instrumentalities and agencies. The pastor must feel that special preparation is needed for any great, special work. There is but one way to secure this personal preparation: The pastor will find it in his closet with his open Bible; he will find it when, laying all of self upon the altar of service, he seeks in faith the fulfillment of the exceeding great and precious promises that cover all his needs—all his personal, official, intellectual, spiritual needs. If, in response to this completeness of consecration of all, and the exercise of unflinching, appropriating faith, God for Christ's sake bestows the Holy Ghost, the pastor will have the all-important and all-essential preparation for successful revival effort.

Let this preparation be utilized, first of all, in faithful pastoral visitation, like Paul preaching the Gospel from house to house with tears. Let this work of direct, personal intercourse and persuasion be supplemented by faithful, loving, earnest, persistent preaching of all the fundamental doctrines of the Bible, giving frequent emphasis to experimental phases of all the doctrines. The preacher must not forget to set forth the enormity of sin and its awful retributions in time and eternity; but let him follow the most abject sinner to the gates of doom, pleading with him in all pity and tenderness to fly to the only refuge of perishing souls in all the universe—the yearning heart of Jesus.

The time for all this is now, now, now!

I beg of all pastors not to wait for any outside help, even if such help has already

been engaged. I beg that all the fall and early winter may be given up to revival work. I beg that all lecture-courses, entertainments, festivals, fairs, and everything of the sort be set aside, or postponed, just as far as possible, and the revival be given full right of way. Above all, I beg that no one delay revival work till the Week of Prayer. Let all New England, all through the months of this year that still remain, blaze with mighty revival fires!

4 Berwick Park, Boston.

OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

DURING the months past "Metropolitan," like all the other bigwigs and pastors of rich churches of Greater New York, has been taking his vacation. The churches this way enjoy a sort of Rip Van Winkle sleep for about three months of the summer. The pastors can do very much as they please, for really there is very little that they can do in their own parishes. The rich preachers like Dr. Johnston and the younger men go abroad, while many of us luxuriate at Ocean Grove. Very few of us can play croquet well enough to go to Cottage City, and we are fairly sure of not being discouraged in the matter of preaching or greatly exhausted by the deep-thinking sermons of the Auditorium, so we spend a couple of weeks at the Grove, taking ocean baths and star preachers, and returning home just in time to get the benefit of the intense heat of the early September weather. But we run things by the calendar, whether the people are home or not.

The Book Concern of late has been as quiet and idle "as a painted ship upon a painted ocean." This simile has more than ordinary meaning, as the whole house seems to be in the hands of the decorators, and everything has a general appearance and smell of fresh paint. They have really called in a man who knows how to paint walls, and even the salesroom begins to look beautiful under the brush of Mr. John Beattie, who knows how to run a big Bible class as well as paint a great house.

One thing remains the same at all seasons, and that is the ever bright and gracious manager of the book department, Mr. William Graham, the right man in the right place. We have seen him in his place every time this summer, busy at work. We wonder if the House recognizes the importance of obliging such a man to take an evidently needed and much-deserved vacation.

About the only excitement here during the summer has been in the matter of the "debt-paying collection," and that has been largely inside the missionary office in the great expectations of the secretaries. It has become quite evident from what is heard on all sides that if the preachers, or even the managers of the Society, had been consulted in the matter of this untimely collection, they would have opposed it. There seems to have been no charm in the names or in the hysterical appeals of the new secretaries. We all deeply sympathize with the managers of these great church benevolences, but two or three more of these special collections by the secretaries will do much to demoralize all of our annual collections and those of other local societies that have their time of appealing to the churches. The new secretaries appointed by the last General Conference have a great chance to show their ability as leaders, and an equally grand chance to make any failure conspicuous.

We lately heard one good thing that happened in one of the Societies at Cincinnati that we have been hoping to hear of in the great metropolis. We had it on good authority that in meeting the emergencies of debt in the Freedmen's Aid and Southern Education Society, Dr. Hamilton insisted that they could not cut down the appropriations nor appeal to the church for aid without giving them the assurance that the office expenses were reduced to correspond with the hard times, and he commenced with his own salary and cut off \$500, and they scaled down all employees ten per cent. Perhaps they have done the same in the Missionary and Church Extension Societies. When I find out the facts, I will add them to my next.

One of the best places to study Methodism, and incidentally metropolitan Methodism, is in Ocean Grove, where so many of the New York and Brooklyn pastors and people gather. The first part of the season was given to the new School of Theology (not New Theology), which was under the charge of Rev. J. Emory Price, D. D., who has now had two years of experience in

this work. The great object of the school has been to offer the strongest intellectual attraction to the large body of young preachers, to draw them to hearing the great questions of the day discussed by eminent specialists. Four of our wealthy laymen placed themselves back of Dr. Price, agreeing to make good all unpaid bills.

The various lectures were to be free to all, and the various expenses were to be met by the proceeds of three great musical events, when about six thousand people each night listened to the rendering of "Creation," and "The Messiah," and on one night to a Symphony Concert. These were so well-managed as to raise the needed money—about \$12,000. The concerts were a splendid success. Dr. Price accepts no compensation and is deserving of great praise. But the School of Theology was not a special success. Prof. J. Agar Beet was brought over from England as a special card, but he failed to draw any but small audiences, and these were largely made up of the aged brethren and sisters, with a group of the best men on the ground, while very few of the young ministers were there. The weather was not favorable on account of the intense heat, but we have heard of no summer School of Theology in the East that was a success. Perhaps if Dr. Price would furnish board and rooms free at the large hotels, he might increase the attendance of young preachers another year!

But if Dr. Price's School of Theology has not been a phenomenal success, that of Dr. Stoke's has been. A great many preachers are attracted to Ocean Grove during the camp-meeting proper by the opportunity of hearing men preach who have a reputation in the church. It is as good as a course on homiletics to hear the various sermons and then listen to the brethren comment upon them. Any slip in grammar or pronunciation is more fatal than a lapse in theology, and any confusion of statement is more fatal than doubtful ethics. The criticisms take both a wide and a low range. We only need the professor to discuss the sermons. Very few preachers find the place an easy one to speak in. It is so large a room and so great an audience that one is tempted to speak unduly loud, and so in an unnatural way. It is a splendid thing to hear men accustomed to speak to large audiences and to see the beauty of simple naturalness in voice and manner. The effort to speak loud develops a hard tone, a strident voice that makes it difficult to listen. We heard many able men preach sermons that in other places were heard with delight, that here fell flat and dead. It is a good place to study the themes, the methods of treatment, that interest and hold the people.

Sensational announcements may draw together a crowd, but it will not hold them in Ocean Grove. No other audience is more inspiring to the man that can command it; the people are quick to catch and respond to any genuine feeling; but it is the most unsympathetic audience on the continent when not interested. If a man is slow in getting started, difficult to hear or lacking in force, in a few minutes the people begin to grow uneasy, to get up and go out by scores and sometimes by hundreds. And it is no uncommon thing for ministers to set the example. The sermon of Bishop Mallaleu on Sunday was one of remarkable power and was highly appreciated by all.

We hear of a goodly number of our leading ministers in this vicinity who have come out with bicycles and knickerbockers, and who are seen out on the highways enjoying their wheels. There must be something in this exercise very inspiring and invigorating. If these good brethren put the "push" and "go" into their sermons and work that they do into their bicycles, we may look for some notable advances in the churches this coming season.

As we take up again the work of a chronicler of the things of interest in the Methodism of "Greater New York," we shall be entirely free to speak of such matters and men as would naturally be of interest to the "churches beyond," even though the party spoken of may not be flattered by his own picture taken to the life. In the matters at issue between the HERALD and the Northwestern we have nowhere seen any claim that your correspondents have misrepresented anybody. The man whose picture is "too like life" always blames the camera rather than himself. We shall still hold to our "inco," as men talk more freely when reporters are not around.

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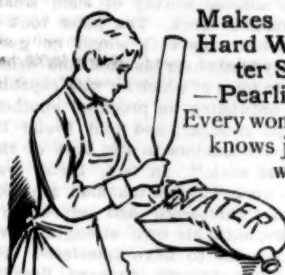
Annual Report of the Board of Managers to the Corporation.

[Published in ZION'S HERALD by vote of Board of Managers.]

IT is with feelings of peculiar gratification and gratitude that we submit to our corporation and the public this our seventh annual report of the New England Deaconess Home and Training School. We are deeply grateful to Almighty God for the good providence which has permitted us to reach and conclude our first sabbatic year as an organization, and for all the blessings He has so richly bestowed upon us during these eventful seven years. We are also greatly gratified, as well as profoundly thankful, that this first sabbatic year has witnessed the consummation of ardently cherished but long-deferred hopes in the establishment and successful inauguration of our Deaconess Hospital. It would seem especially appropriate that this climax in our history should be reached during this significant year. Never before have we been so thoroughly equipped for the work we were raised up to perform, and never, therefore, has our responsibility been so great. We now have three distinct departments in our work, and to these we wish to call separate attention in their order:—

The Training School.

No branch of our work is more important than this. Not only is it designed to prepare young women for the deaconess office, but also for any phase of Christian work to which they may be called in the providence of God. Thus far in its history it has done an important work. Its graduates are to be found in foreign and home mission fields, as well as in our (and other) Deaconess Homes. But in the judgment of your board it has never yet measured up to its full possibilities. Its curriculum has been limited because tentative, its entire methods and results an evolution, its very existence without recognition in the law of the church. Now that it is a recognized factor in the deaconess movement, with a "course of study" prescribed by the Board of Bishops, and probably a course covering two years in its prosecution, we believe it will at once assume a position of greater importance and usefulness. We hope to announce the new "Course of Study" for the coming year, and, by the aid of an efficient committee on the Training School, to make it a greater power than it has hitherto been. The school during the past year has enjoyed the in-



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struction of the following competent teachers and lecturers in the studies indicated: Rev. Dr. Daniel Steele, Theological Compend; Rev. Dr. Geo. M. Steele, Christian Evidences; Prof. Harriette J. Cooke, Church History; the Principal, Historical Books of Old Testament; Rev. W. I. Haven and Rev. C. Cunningham, Prophetic Books; Rev. J. D. Pickles, Ph. D., Book of Job; the Superintendent, Other Poetical Books; Rev. Dr. G. S. Chadbourne, Epistle to Romans; Rev. Dr. N. T. Whitaker, Epistle to Hebrews; Rev. Dr. C. F. Rice, Epistle to Ephesians and Philippians; Rev. W. J. Heath, Lectures on Bible; Rev. Dr. W. N. Brodbeck, Practical Addresses; Rev. C. L. Goodell, Manners and Customs of Holy Land; Rev. F. N. Upham, Mutual Work of Pastor and Deaconess; Rev. Ralph Gillingham, Methods in Revival Work; Dr. A. H. Powers, Medical Lectures.

May we not ask the earnest co-operation of all interested in our work, in bringing the special advantages in Christian study offered by our school to the attention of the young women of their churches and congregations?

The Deaconess Home.

This department of our work is doing well. The report of the superintendent will doubtless give information as to the number who are now permanent members of the Home, and the work in which they are engaged. The young women, both deaconesses and deaconess probationers, are heartily approved by the churches and missions which they serve, and show themselves to be loyal members of the household. The only difficulty we encounter is to secure a sufficient number of them to supply the pressing demand for their labors. We believe, however, that an increased attendance upon our Training School will mean an increasing number of those ready to consecrate their lives to this work.

The Deaconess Hospital.

This is the newest, but by no means the least important, department of our work. Established and opened for patients less than five months ago, it has already done a great work in caring for the sick, and has thoroughly demonstrated the need of such an institution in New England. The conditions of admission are published elsewhere in this Annual Report, as also a record of the number of patients thus far cared for. We are glad to report that up to the present our Hospital has been very successful. In its equipment and the character of its service it is second to no private hospital in our city. Through its peculiar arrangement as to physicians and surgeons employed, it meets a condition and need not hitherto provided for so well. All that is necessary now to render it a permanent blessing to New England is the hearty support of its friends. To meet pressing claims \$2,500 is needed at once! Nearly \$6,000 has already been contributed by those specially interested. May we not have a generous response immediately from others? With this indebtedness provided for, our New England Deaconess Home and Training School, with its three-fold departments, will be able to enter upon the work of the coming year with greater vigor and usefulness than at any time in the past. Friends, help us!

WILLIAM NAST BRODBECK,
President Board of Managers.

ANOTHER "URGENT PROTEST."

Prof. S. F. Upham, D. D.

THAT "prominent layman" whose caustic criticism of a certain meeting held a few weeks ago at one of "our well-known summer resorts" appeared in last week's HERALD would have commanded my respect if he had had the manliness to sign his name to his bilious production. [The writer's name was omitted, not at his request, but by the editor. — Ed. ZION'S HERALD.] The meeting to which he doubtless referred was at Cottage City on Sunday evening, Aug. 30. It was designed to be a farewell send-off to Bishop Hartsell. Bishop Foster presided, and in his brief opening address spoke in complimentary terms of Bishop Hartsell. He referred in most beautiful and fitting language to the greatness of the work to which he had been called by the church, and bespoke for him the sympathies and prayers of all Christian people. The other speakers were Rev. C. J. North, one of the presiding elders of the New York East Conference, and the writer.

Mr. North did refer in chaste and proper language to the long and faithful service of Bishop Foster. He spoke of that sublime scene in the General Conference when that venerable man retired from the active duties of the episcopate, but to live forever in the affection of the church. He then described another sublime scene which took place a few days later, when the missionary hero of modern times, William Taylor, wel-

comed his successor to the toils and triumphs of the African episcopate. What harm in all this? I solemnly aver that there was in Mr. North's address the absence of "panegyric flattery." It was a straightforward and manly address from a very manly man.

My own address was a brief discussion of the difficulties involved in the missionary enterprise, especially those confronting Bishop Hartsell in his vast diocese. I did say that his acceptance of the Missionary Bishopric of Africa was an act of heroism. Who doubts it? What harm in saying it? I know that I run the fearful risk of being numbered by the "prominent layman" with "the common people of no education or refinement;" nevertheless I will venture to say that the one event which will make the General Conference of 1896 forever historic was the consecration of Joseph O. Hartsell to the Missionary Episcopate of Africa.

All this was said that night and in language becoming and dignified. Our fastidious brother evidently represents a class whose "disgust" is aroused when anything is said positively commendatory of Methodism or its work. What our church needs, especially in New England, is more self-respect—a common-sense denominational loyalty. Methodism is the religious marvel of the age. Why should we be afraid to say so? Why belittle our own success and apologize to the world for being numbered among the tribes of our American Israel?

There sat that night upon the platform with the "two Bishops" a clergyman of another denomination, a man of fine literary taste, an author of no mean repute, who expressed himself to me at the close of the services as delighted with the address; but to our "prominent layman" they were simply "exhibitions of cheap-Jack oratory."

Drew Theological Seminary, Madison, N. J.

The Conferences.

N. E. Southern Conference.

Providence District.

Tabernacle, Providence. — Sunday, Sept. 6, was a day of great interest at the Tabernacle. The pastor, Rev. J. T. Docking, received 30 into full connection and baptized 13. The congregations are large and the prospects for an old-time revival are very hopeful. Open-air services have been held in Olneyville Square every Sunday evening during the summer with excellent results. The annual lecture course will be opened, Oct. 13, Eli Perkins being the speaker. Mr. Docking, who has conducted three large American parties through Europe, has an illustrated lecture, entitled, "A Pilgrimage to Epworth," which every League in New England would enjoy hearing.

Mount Pleasant. — Prosperity in all departments of church work continues in this charge. The growth of the church is very encouraging. Financially, numerically and spiritually there is a steady advance. Two were received into full connection at the September communion by Pastor Lockwood. A "Little Gleaners' Festival" was recently held, which netted \$35.

Trinity Church. — Rev. J. M. Taber and his efficient corps of young people are busy preparing for the First General Conference District Epworth League Convention. The other chapters in the city and vicinity will heartily cooperate in giving a rousing welcome to the visitors. Trinity Church is being newly frescoed, carpeted, and otherwise made more attractive for the occasion.

Bristol. — This beautiful town, with its large and flourishing Methodist church, will entertain the Providence District Epworth League convention on Wednesday, Sept. 23. Coming so near both in time and place to the General Conference District gathering, it is feared that the attendance may not be as large as usual; but the historic associations of the place, as well as the excellent program, should draw a full attendance.

Warren. — The Epworth League entertained the "Junior League" in the church parlors, Friday, Sept. 4. The exercises consisted of vocal and instrumental music, recitations and speeches, followed by refreshments. It was a thoroughly enjoyable evening to both the Seniors and Juniors. Rev. H. D. Robinson has returned from his vacation, which was spent in Sanborn, N. H., and is planning for the season's work.

East Providence. — Mrs. Ellen M. Monroe, an "elect lady" of the Haven Church, has erected an ice water drinking fountain in Watchemoket Square as a memorial of her deceased husband and son. The 21st anniversary of Haven Church will be celebrated Oct. 11-12. Bishop Foster has promised to be present and preach on the occasion. Rev. M. J. Talbot, D. D., under whose administration as presiding elder the church was organized, will also preach. The exercises are anticipated with great interest.

Portsmouth. — Pastor Geisler and his people are looking forward with pleasure to the meeting of the Providence District Ministerial Association with them, Oct. 12 and 13. This is one of our most pleasant country charges, and under the wise leadership of its pastor it is enjoying a good degree of prosperity.

Deaconess Home. — Clothing for both adults and children and general supplies are greatly needed and will be thankfully received by the deaconesses. Urgent appeals for help are received daily, and will doubtless increase as the cold weather draws nearer. We are sure that to state the need is to assure a ready response. Three deaconesses are doing a marvelous amount of work in Providence. The number ought to be increased to six, at least. The praise of these devoted workers is in all the churches.

NEMO.

New Bedford District.

Osterville. — Sunday, Aug. 9, in the absence of the pastor, Rev. Henry E. Cobb preached to a congregation completely filling the church, both morning and evening. Mr. Cobb is pastor of a large Dutch Reformed Church in New York city. His preaching had the true gospel ring, and was pleasing and profitable to the many who listened. Sunday, Sept. 8, was a day of

unusual interest. Dr. Milburn, "the blind man eloquent," was with the church, assisting in the communion service, and preaching from Heb. 4: 15.

Vermont Conference.

Montpelier District.

Bellevue Falls. — Although more than a month has passed since the sad news was flashed over the wires that Hon. F. P. Ball was no more on this side the river, yet it is very hard to realize that the message was true, and that we shall see his face no more in this life. The loss is a very great one to Methodism. It is doubtful if the loss of any other one man in Vermont would be any more deeply felt in Methodism than that of our much-esteemed Brother Ball. He was sympathetic and generous, a noble, Christian, manly man. He had the confidence of his townsmen, and held nearly all the town offices at different times. He has served in the legislature both in the House and in the Senate. He represented the Vermont Conference in the General Conference of '92. The funeral services were conducted by the presiding elder, Rev. L. L. Beaman, and Rev. H. A. Spencer, of Springfield. Mr. Ball was for some years the secretary of the Claremont Junction Camp-meeting Association. At the late camp-meeting a very appropriate memorial service was held, at which short addresses were made by Revs. O. S. Baketel, L. L. Beaman, A. H. Webb, J. D. Beaman, and H. A. Spencer. Mr. Ball was also one of the trustees of the Montpelier Seminary, and has given generously for its support. In his death Methodism in the local church, in the district, in the Seminary, and in the whole Conference, has met with a very great loss.

Montpelier Seminary. — The school opened Sept. 1 with a large number of students. Larger numbers of them than usual have registered for the regular courses. There has been very little change in the faculty. Miss Johnson takes the place of Miss Higley as instructor in vocal music, and Miss White, a daughter of a former principal, comes as instructor in the English branches. A prosperous term is anticipated.

Hartland. — A very pleasant event took place at the parsonage, Sept. 9, when Miss Alice Cary Weeks, a sister of the pastor's wife, was married to Mr. George M. Bridges, of Newtonville, Mass. The ceremony was performed by the presiding elder, Rev. L. L. Beaman. Owing to the serious illness of the groom's father, the wedding was a very quiet one. The bride is a graduate of Boston University, and during the past two or three years has been a teacher in the high school in Middletown, Conn. The pastor, Rev. E. L. M. Barnes, has recently taken three

on probation at North Hartland. A very successful lawn party was recently held at the parsonage in Hartland to raise funds to meet the expense of the enlargement of the small vestry and to purchase a carpet for the same. The work has been completed and the carpet secured. The work is a decided improvement. Much credit is due to the pastor and his good wife for the successful issue of the enterprise.

South Royalton. — There will be a Preachers' Meeting of the Montpelier District at South Royalton, beginning with a sermon on Monday evening, Oct. 4, and holding through Tuesday, closing with a sermon on Tuesday evening. It is hoped that a large attendance may be had. Programs will be sent out soon.

Northfield. — Miss Julia Kidder, daughter of the late Rev. W. J. Kidder, died at her home last Monday. The funeral services were held on Wednesday, Rev. L. P. Tucker officiating. Mrs. Kidder has the sympathy of a large circle of friends in her double affliction in the loss of both husband and daughter so near together.

Quechee. — The new church is nearly completed, and will be dedicated some time next month. It is built on the site of the one which was burned last March. Mr. Geo. Wood, one of the stewards of the church in Randolph, is the builder. The pastor, Rev. E. R. Currier, will enter Dartmouth this fall. He will also continue his work as pastor at Quechee.

Gouldsville. — The new church at this place is also nearly completed. It will be a gem of a church. The dedication will be some time in October. Much credit is due to Mr. Gould, the chairman of the building committee, for such a beautiful edifice. He has been very liberal in giving both time and large gifts in money to the enterprise.

Granville and Hancock. — Rev. R. J. Gluckler, the pastor, has relinquished his charge to attend school at Pomfret. Rev. W. N. Roberts, of Rochester, will supply the work for the balance of the year.

Putney and Brookline. — Rev. H. E. Parker has relinquished his charge for the purpose of pursuing his studies in the Boston School of Theology. Rev. W. T. Norton has been appointed to fill out the balance of the year.

L. L.

St. Johnsbury District.

Derby. — Much sympathy will be felt for Rev. I. P. Chase, who has been obliged to temporarily relinquish his charge and is now at Clifton Springs Sanitarium for treatment.

Oxbow. — The vestry of the church is being

(Continued on Page 12.)

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The Family.

"FOR I SAY UNTO YOU, WATCH."

Adelaide Bridge Ren.

It may be in the evening
When the sky is faintly crimsoned
With the sun's last raying glory
As it sinks behind the trees —
In the gloaming, when the robins
Sing good-night among the branches,
I may hear a gentle whisper
In the scented evening breeze.

It may be when the shadows
Gather thickly in the corners,
When the lights are out, and quietly
The moonbeams palely fall
Upon the flowers. And resting so
I gather strength for duties —
In the solemn hour of midnight
I may hear the angel call.

It may be when the cock crows
In the first watch of the morning,
When the birds are cheeping sleepily,
And morn doth redding glow,
When Nature stirs, and wakens
All the flowers to sweeter fragrance —
Then, it may be, I shall hear
The angel's whisper soft and low.

Or it may be in the morning,
As I open wide the casement,
Letting in the air all redolent
With breath of new-mown hay;
While I linger at the casement
Drinking in the dewy sweetness,
Then, it may be, I shall hear
The summons calling me away.

So, my heart, be ever watchful
For the sound of the evangel,
For the day nor hour thou knowest
Not when He may come for thee;
But the blessedness of knowing,
Come it late, or come it early,
It will be the Father calling
To a grand eternity.

Oberlin, Ohio.

Thoughts for the Thoughtful.

The busy fingers fly, the eyes may see
Only the glancing needle which they hold,
But all my life is blossoming inwardly,
And every breath is like a litaney;
While through each labor, like a thread of
gold,
Is woven the sweet consciousness of Thee.

— Susan Coolidge.

If God puts mountains before us, it is that
we may obtain nearer views of heaven from
their summits. — Anon.

The greatest thing, says some one, a man
can do for his Heavenly Father is to be kind
to some of His other children. I wonder
why it is that we are not all kinder than we
are? How much the world needs it! How
easily it is done! How instantaneously it
acts! How infallibly it is remembered! —
Henry Drummond.

The artist stands at his easel painting the
portrait of one before him; and I go and
look at it, and scowl, and shrug my shoulders,
and say: "It is not like him; I can see
the ghost of an appearance looking out
through the lustreless eyes and the untrue
features, but it is not my friend." And the
artist says, "Wait! when I have finished
the picture, and put the purpose — the
soul — into it, then judge, not before." So
Christ sits for His portrait, and God takes
me as a canvas, and paints, and ever and
anon I grow foolish enough to look at my-
self, and shake my head in despair, and say,
"That will never be a portrait," and then I
come back to His promise: "You shall be
satisfied when you awake in His likeness,"
and I am satisfied beforehand in this hope
that He gives me. — Lyman Abbott, D. D.

I heard a voice, a tender voice, soft falling
Through the storm;
The waves were high, the bitter winds were
calling,
Yet breathing warm

Of skies serene, of sunny uplands lying
In peace beyond,
This tender voice, unto my voice replying,
Made answer fond;

Sometimes, indeed, like crash of armies meeting
Arose the gale,
But, over all, that sweet voice kept repeating,
"I shall not fail."

— Nora Perry.

If Christ seems no greater to us now
than when we first became His followers, it
is a bad sign. If He has not grown in our
estimation, it only shows that we have been
living at a distance from Him and have not
been growing in our knowledge of Him. A
mountain never seems to grow any higher
to one who never approaches any nearer to
it; and the heavens never grow in depth,
wonder, or glory to any one who never
studies them or seeks to peer into them.
And so, if Christ is no greater in our eyes
now than He was years ago, it only proves
that we have not been living up to our
privileges. If the indwelling Christ that
was formed within us at conversion has not
grown into a larger Christ, it only shows
that there has been something wrong in us.
He is an increasing Christ. He is a grow-
ing Christ. And if He has not been allowed

to develop within us, the fault is in us.
For it is His very nature to grow. — J. R.
Mitchell, D. D.

Has the water that Christ has given thee
become, O Christian, a well in thee? Hast
thou within thyself a well of perennial pu-
rity and bliss, of beautiful thoughts, delight
in God, willingness to do His will, peace,
strength to resist temptation, love to your
fellow-men, anticipation of glory? If there
be in thee this inexhaustible well of all that
is desirable, then hast thou enough not only
for thyself, but for thy neighbors, for all
mankind in fact. Yes, if thou alone of all
the family of man were in possession of
such a well, from thee there might go forth
streams to make glad the entire face of the
earth, to satisfy the entire wants of men.
For this well in thee is Christ in thee. —
George Bowen.

Think of the blessedness of living, lifted
up above all the uncertainties that rack
men when they think about tomorrow. Try
to realize the blessedness of escaping from
the disappointments which come from all
earthward-turned expectations, when the
radiant bubble bursts, and there is nothing
left in our hands but a little dirty soap-suds,
as is the case with so many of our fulfilled
anticipations of good. Try to realize the
blessedness of escaping from that despairing
hopelessness that creeps over as life
ebbs away and the years diminish. And
remember the buoyant words of the Psalm-
ist, who, because God was his hope, there-
fore, though he was "old and gray-headed,"
sang, "I shall hope continually." The
brightest blaze of Christian hope may be on
the verge of the darkness of the grave. —
Alexander MacLaren, D. D.

There are some good people who lose
hope in this world's disappointments.
Their souls are graves full of buried things.
Down into these dark sepulchres have gone
early dreams, visions of beauty, sweet
thoughts, noble intentions, sacred feelings,
brilliant expectations. They bow in sad-
ness over their dead, saying: "There is no
use in my going on. Life is empty for me
now. There is nothing left worth living
for. Every sweet flower has faded." Christian
faith should dispel every such
feeling. Into the grave of Jesus went one
evening the sweetest hopes, the holiest
loves, the gentlest thoughts, the brightest
visions, the fondest dreams, of a little com-
pany of loyal friends. At that grave, as the
sun sank low, weeping ones stood saying,
"All our hearts' hopes lie buried there, all
our joy, all our love." But three days
later that grave was opened, and these
buried hopes, joys, and affections were
raised up and lived again in blessed glad-
ness. What the friends of Jesus thought
they had lost forever they had not lost at
all. Their hearts' treasures were only
buried that they might spring up in im-
mortal beauty. The dull seeds became
glorious Easter lilies. So will it be with all
the precious things of Christian faith
which seem to perish. In Christ nothing
that is good or lovely can be really lost.
The dreams of youth which meant so much
to us, and which we seem to have lost —
they have served their purpose, and are
lost only as blossoms are lost when they
fall away to give place to the fruit. — J. R.
Miller, D. D.

THE FRIENDSHIP OF TWO WOMEN.

Miss Anna Breed.

ELLEN KENT and Isabel Wells have
been intimate friends for many years.
Ellen is quiet and self-possessed, strong to
meet any emergency, and has an abun-
dance of that rare quality, common sense.
She is a consecrated Christian woman, who
has not only cultivated her spiritual nature,
but has also cultivated her affections, her
intelligence, and her tastes.

Isabel Wells, her most intimate friend, is
totally unlike her. While she is an earnest
disciple of Christ and has endeavored to
possess a symmetrical character, her tem-
perament is entirely opposite to that of her
friend. She is a very enthusiastic and im-
pulsive woman, not methodical or especial-
ly practical, but she is so genial and sym-
pathetic, and is always so ready to intelli-
gently share every joy and sorrow, that her
friendship never fails to bring comfort and
good cheer. Ellen often mentions how Is-
abel's brightness and sunny spirit stimu-
lates and uplifts her, and how her unselfish
sympathy has never failed her in all her
varied experiences. And Isabel loves to
praise the characteristics of her friend, and
tell what a tower of strength she has been
to her, how she has taught her wisdom in
the practical affairs of life, has steadied her
ardent and impulsive nature, and made her
a more reliable and useful woman. "Real-
ly, Ellen," Isabel often says, "I can hardly
understand why we should be such close
friends, but our lives do blend together in
beautiful harmony, and our fellowship with
each other is indeed like that above."

One evening, as these two women were
reading aloud Emerson's essay on friend-
ship, Isabel read this sentence: "He will
have learned the lesson of life who is skill-
ful in the ethics of friendship;" and she
said to Ellen,

"What are the ethics of friendship?"

"I suppose," Ellen answered, in her

slow, thoughtful manner, "the ethics of
friendship are the principles one should be
governed by if she wishes to be a noble
friend."

"Well, then," said Isabel, "suppose we
try to find out what some of these prin-
ciples are. I think, first of all, a friend
should be supremely unselfish, not thinking
of what she will receive, but of what she
can give. I have no patience with a friend
who is always anxious about what is due
her, and is sensitive if she doesn't re-
ceive all the attention she thinks she de-
serves. A true friend should be continually
thinking of ways of being helpful to the
person she loves, and be content if she sees
she is adding to her comfort and happi-
ness."

"It seems to me," Ellen said, gravely,
"that a friend should also have the highest
ideal of womanhood. Two friends — im-
imate friends, I mean, like you and I — are
so closely bound together that their influ-
ence over each other's character is contin-
ually exerted and is very powerful. I often
ask God to teach me how to be so womanly
and noble that my influence over you may
always uplift and never injure you."

"And it never has, you dear old friend,"
Isabel exclaimed. "I can never tell how
much you have done to make me a more
beautiful and practical woman. But don't
you think another principle in friendship
should be the sharing of all one another's
thoughts and experiences? How many
times you have said to me, 'Now remem-
ber, my dear, that everything happening to
you is of the greatest interest to me, and I
want to be your close companion in all your
thoughts.'"

"Well, Isabel, we have always been
faithful to that principle of friendship,"
Ellen answered, "and always will be. I
am sure two friends can never know the
delights of friendship until each is genu-
inely interested in all that concerns the
other."

"How about the faults of friends?"
Isabel mischievously asked. "You know I
have an abundance."

"And you always will," Ellen added,
laughingly. "I never expected you to be a
perfect woman, and I'm sure you never
look for perfection in me. You know we
often say if we did not think so much of
each other we should be much more easily
provoked. I take my comfort from your
many virtues, and as long as I am sure you
are continually aspiring for all womanly
gifts and graces of character, your faults
don't lessen my affection for you. But still
another principle of friendship, it seems to
me, is for each friend to study the nature
of the other and help her stir up all the gifts
that are in her. You have your peculiar
talents, and I want to do all I can to stim-
ulate you to improve them and make them
of service to others, and I want you to do
the same for me. I don't think we have
helped one another in this respect as we
should, do you?"

"No, Ellen, I don't think we have,"
Isabel replied. "We have been so happy
together, and have fitted into each other's
wants so perfectly, we haven't spent the
time we should in improving ourselves so
we may be better prepared to live a life of
constant service for those that need us.
But here it is, ten o'clock, and this discus-
sion will have to be continued another time.
Before I go, read me part of that great
description of Phillips Brooks on friend-
ship."

So Ellen got the second volume of the
Bishop's sermons and read these words:
"There is no culture, no method of progress
known to men, that is so rich and complete
as that which is ministered by a truly great
friendship. Surely, there is no more beau-
tiful sight to see in this world — full as it is
of beautiful adjustments and mutual min-
istrations — than the growth of two friends'
natures who, as they grow old together, are
always fathoming, with newer needs,
deeper depths of each other's life, and
opening richer veins of one another's
helpfulness."

"Well," said Isabel, when Ellen closed
the book, "we will let the grand and noble
man have the last and best word tonight.
We know perfectly by experience that
what he says is strictly true;" and, bidding
Ellen a loving good-night, Isabel hastened
home. It was a pleasant evening, and, as
she walked along, lines from a poem she
had learned when a school-girl came into
her mind: —

"Many there be who call themselves friends,
Yet, ah! if heaven sends
One, only one, so mated to our soul,
To make our half a whole,
Rich beyond price are we."

And as Isabel thought of Ellen's rare and
precious companionship, and the joy and

inspiration and refuge she found in her
friendship, she said to herself, "Am I not
rich beyond price in possessing such a
friend?"

Lynn, Mass.

SEPTEMBER.

Purple asters here at last!
And thistle-seed a-blowing!
And what is this in the blackbird's song? —
The locusts pipe it shrill and long,
Over and over: "Past — past — past —
The summer days are going!"

Stay, chattering squirrel! Why this fret
For hoard you're sure to gather?
And, cunning spinner, why so soon
A shroud to weave — a last cocoon?
The bitter frost is far off yet,
Though summer days are going.

Perhaps (who knows?) to grass and fern
Comes bitter pang in turning
From youth to age. Perhaps the wood
Rebels against a faded hood,
And would escape it if it could;
And that with wrath the sumachs burn,
When summer days are going!

— JANE MARSH PARKER, in Outlook.

FURNISHING A MODEL HOME.

THE furniture of the living room must
be adapted to the inmates. If your
daughter has no genius for music, do not feel
that you must have a piano. In place of the
regulation set of furniture have a large table
that the whole family can enjoy, and a comfort-
able chair for father; the adjustable chair,
after the Morris pattern, are made now with
firm cane backs and seats, and are quite inex-
pensive. Have cane, willow or rattan rockers
for mother and daughter and a strong comfort-
able chair for the boy. Do not have any up-
holstered chairs. Cushions and pillows that can
be aired and cleaned, and adjusted as needed,
are better.

Do not be beguiled into buying bargains such
as I saw recently: "Chairs upholstered and
fringed to the floor at prices never before
quoted." Such furniture is only a dust and
moth trap. A wide, roomy couch, one that can
be used as a bed in emergency, with a loose
cover and plenty of pillows, will give a sense of
comfort that is never found in a silk-covered
sofa of the latest French pattern. A small table,
not easily tipped over, and a case for books,
will be convenient.

Do not have tables and mantels filled with
useless bric-a-brac, scarfs and fancy work; but
a few choice vases, busts, or real works of art,
or things that have some interesting associa-
tion, are a means of education as well as of
adornment. Be generous with books and mag-
azines, and don't be afraid to let them lie
around where they can be enjoyed. Select pic-
tures that mean something, that are of real merit,
even if they be but photographs and some of
them must be unframed. In selecting furniture
buy only what is actually needed at the time,
choose a style that will always be in good taste,
with little or no ornamentation or flaring, and
no sharp corners, and yet do not put so much
money into it that you will feel compelled to
make it last a lifetime, for you will enjoy get-
ting a new piece as the fashions change.

In your sleeping room think more of the
quality of the mattress, the ease of the spring,
than the polish of the woodwork. Use cotton
sheets, wool blankets, even if thin and cheap,
rather than puffs and comforters, and have
the spreads of light material rather than heavy
Marcellies. Let the daughter have a sense of
responsibility and ownership in her own room
and give her the opportunity to earn any
special furnishings that she may require from
time to time.

Above all, in the boy's room let him have
places to keep his things — hooks and shelves
for his clothing, covered with a curtain if there
be no closet, and cases or drawers for his books
and innumerable collections. Then teach him to
keep them in order, and you will have done
much toward solving one problem in domestic
science in some future home. A large part of
the many miles a woman walks in doing house-
work is in picking up and putting away for the
husbands and sons whose early training has
been neglected.

In conclusion, let me emphasize these points:
Select your furnishings not from the standpoint
of style, or rivalry of your neighbor, but with
reference to your own house, your occupation,
and your family needs. Let them be for service,
not for storage; for enjoyment, not for ex-
hibition; and such as will contribute to your
comfort, but lessen your labor. — Extract from
paper by MRS. MARY J. LINCOLN, in American
Kitchen Magazine.

— Tommy (inquiringly): "Mamma, is this
hair-oil in this bottle?" Mamma: "No; that's
glue." Tommy (nonchalantly): "That's why I
can't get my hat off." — Independent.

— Young Lady (out yachting): "What is
the matter, Captain Quarterdeck?" Captain:
"The fact is, my dear young lady, we've broken
our rudder." Young Lady: "I wouldn't worry
about that. The rudder is mostly under water,
you know; and it isn't likely people will notice
it." — Tit-Bits.

— A Texas paper says that, in one of the
earliest trials before a colored jury in Texas, the
twelve gentlemen were told by the judge to
"retire and find the verdict." They went into
the jury room, whence the opening and shutting
of doors and other sounds of unusual commo-
tion were presently heard. At last the jury
came back into court, when the foreman ad-
dressed the court, saying: "We have looked over
the case, and we have found that the defendant
is guilty; but it ain't no law in dat blessed room."
— Selected.



A DESULTORY conversation was progressing while the City Pastor stalked about the room looking at the titles of some of the new books, and occasionally turning over a few leaves here and there. Suddenly a thought struck him, and he came up and leaned over the top of my desk.

"Really, Aunt Serena," he said, in a most reproachful tone, "you ought to get interested in the new Deaconess Hospital."

"Get interested in the Deaconess Hospital!" I echoed. "Why, I am interested in it."

"But you ought to go there and get in touch with the glorious work that is being done," he insisted.

"But I have been there," I answered, somewhat nettled. "Didn't you read the account of Aunt Serena's visit to the Deaconess Home and Hospital last February, shortly after the latter was dedicated? Moreover, the deaconess work from its inception has lain very near my heart, and I keep thoroughly informed in regard to both Home and Hospital. When did you visit the Hospital?"

"Oh," came the reply in a curiously changed tone, from which the glowing enthusiasm had somehow evaporated. "I have not seen it myself. My wife went there the other day to see a sick friend, and she was quite carried away with the institution."

"And so it is just dawning on you what a blessed and far-reaching work is being done by the deaconesses," I thought to myself, a trifle scornfully; for this pastor ought long ago to have become en rapport with the beneficent influences emanating from Home and Hospital. And that he should undertake to tax Aunt Serena with lack of interest in the cause, was decidedly amusing, to say the least.

ALL through the long, sweltering days of the summer, like a green oasis in the dusty and deserted city, the Deaconess Hospital has been quietly accomplishing an incalculable amount of good. In mid-June the superintendent of the Home and Hospital, Miss Lunn, was summoned to her home in the West by the illness and death of a beloved brother, and during her necessary absence in the weeks that followed, the supervising nurse, Miss McLean, carried the Hospital work along beautifully; as many patients as could be comfortably accommodated being there all the time. Do you realize, dear women readers especially, what a lovely, comforting, homelike place our Deaconess Hospital is? If I were seriously sick, I would rather go there to be cared for than to any of the big hospitals in the city. Out of the 62 patients who have been inmates since the opening last February, 54 were women. Of the 62 cases, 41 were surgical, 20 medical, and 1 maternity. Five nationalities—English, American, Swedish, German and Irish—and eight denominations were represented. Fifty of the patients averaged twenty days in the Hospital; one person stayed ten weeks, and the shortest period was one day. The latter was the case of a woman who was brought there to die, at the earnest request of her physician, because she had no home in which to be sick. In a contribution in *Applied Christianity* on "Our Hospital Work," Miss Lunn says:—

"The first time our Hospital was consecrated by having the 'pearly gates' opened, was in the case of a dear woman whom the doctor reported as dying of heart disease in a little room that was very uncomfortable, and he greatly desired to have her enjoy for a few hours the pleasure of occupying one of our white beds in a bright, airy room. We took her in gladly, and everything was done that could be to make her comfortable. Her gratitude knew no bounds, and even in her weakness she often expressed it to the nurses who watched her with tender care. In an early morning hour she passed peacefully away, and it was a joy to think that we had been permitted to prepare for her 'a little heaven to go to heaven in.'"

Only one other death has occurred—a surgical case—of which Dr. Maurice H. Richardson wrote:—

"It was a great disappointment to me that she died, though not much of a surprise. Before the operation she did not seem to have much strength; after it, it was demonstrated more clearly that her powers of rallying were good for nothing. I have never had a patient more satisfactorily or more devotedly nursed. I am sure if her recovery had depended upon the nursing, that she would have got well."

I would like to impress upon my readers the fact that the Hospital is not for poor people solely, as so many seem to imagine. It is true that a large proportion of those who have received care and attention thus far have been poor people—and that is the fundamental thought underlying the deaconess work; but the Hospital is also open for the well-to-do and the wealthy. Those who can afford it are charged the usual hospital rates—the nursing and care being equal to that of any first-class hospital in the city. Those who are not in good circumstances pay only a very moderate sum; and those who are poor in this world's goods are

taken free, and receive just as good care as if they were paying twenty-five dollars a week. Do you not see how beautifully it all works? Money must be had in order to carry on the Hospital—fuel, and food, and kitchen help, and appliances—and every paying patient is aiding in sustaining the institution and also making it possible for a poorer brother or sister to receive proper medical care and nursing.

The patients who have gone away from the Hospital well and strong again, are enthusiastic in their praise and expressions of gratitude for the excellent nursing and loving care bestowed "In His Name;" and the physicians and surgeons are generous in their commendation and support.

IN the Deaconess Home, next door to the Hospital, the deaconesses have been untiring in their ministrations of mercy during the heated term, but have wisely taken vacations in turn, and are now ready, with refreshed energies, to devote themselves to their chosen work for the busy fall and winter. The Training School will open Sept. 30, and it is hoped that more students than ever before will avail themselves of the superior facilities offered by the school for Bible study and training in practical Christian work. It is not necessary that a girl should have decided to be a deaconess in order to enter the Training School. Young women will become immeasurably better Sunday-school and church workers, better wives and mothers, by taking this course. It is broadening and helpful every way. I fear our pastors are neglecting a plain duty in not bringing before the girls and young women of their parishes the advantages accruing from a Training School course. In many a distant country village or crowded city congregation are young women, earnest-hearted, devoted, ready to consecrate their lives to the Master's service in deaconess or missionary work, if only the guiding hand could be extended. Will not every pastor whose eye may fall upon this page ask himself if he is doing quite right in withholding information and counsel from the girls of his flock who would make such splendid deaconesses? Deaconesses should come from the flower of our Methodist young womanhood—not girls who have failed in other lines of employment and turned to the deaconess work as a last resource. That isn't the kind of deaconess timber needed. Miss Lunn tells me that pastors in and about the city and suburbs are calling for deaconesses to help them in their pastoral work. "But," she says wistfully, "how can I supply them all if they don't send me the girls to train?" The deaconesses available are already being rapidly assigned to churches and missions, and pastors who desire their services would do well to apply soon. Miss Lunn stands ready to go out among the churches and represent the work, asking only to have her expenses paid and the privilege of taking a collection for the cause. Wholly consecrated to her great work, she talks right out of her soul, and the hearts of all who hear her are touched and melted and unkindled. "But," she says wistfully, "how can I supply them all if they don't send me the girls to train?" The deaconesses available are already being rapidly assigned to churches and missions, and pastors who desire their services would do well to apply soon. Miss Lunn stands ready to go out among the churches and represent the work, asking only to have her expenses paid and the privilege of taking a collection for the cause. Wholly consecrated to her great work, she talks right out of her soul, and the hearts of all who hear her are touched and melted and unkindled. "But," she says wistfully, "how can I supply them all if they don't send me the girls to train?" The deaconesses available are already being rapidly assigned to churches and missions, and pastors who desire their services would do well to apply soon. Miss Lunn stands ready to go out among the churches and represent the work, asking only to have her expenses paid and the privilege of taking a collection for the cause. Wholly consecrated to her great work, she talks right out of her soul, and the hearts of all who hear her are touched and melted and unkindled.

In the Home there are visiting deaconesses, nurse deaconesses and students. Any one desiring to become a student should apply promptly, as the school opens the 30th. Day students are received, who pay a nominal sum for the tuition; if, however, they are willing to give three afternoons a week to practical work among the poor, no charge will be made. I sincerely hope many young women will write immediately to Miss Lunn at 603 Massachusetts Ave. for more definite information, and will decide to take the course this winter at least.

ONE word with the busy housekeeper. You, too, must keep in touch with our deaconess work by sending some of the jellies and preserves and pickles and canned vegetables and all sorts of good things that you are storing away on pantry shelves for winter use. You know how much preserved stuff you usually have left over when spring comes. Why not send the surplus now to the Home and Hospital, or, better still, take a day and "put up" a special offering of some delicacy in which you excel? Or, if you never undertake preserving or canning, send along whatever else you have. Anything in fruit, or vegetables, or groceries, or provisions, or fuel, will be gratefully accepted. And don't forget to send boxes and barrels of winter clothing to the deaconess "poor closet"—worn, perhaps, but well-mended and comfortable. The deaconesses are engaged in a Christlike work; let us help them to the extent of our ability, much or little, according to our means.

I AM going to take, my readers into my confidence and reveal a sad lack at the Deaconess Hospital. They have no telephone! Imagine a hospital in these modern days without that necessary adjunct! If a message must be sent, one of the nurses is obliged to go out of doors to the nearest telephone; and physicians find it extremely annoying not to be able to communicate directly with the Hospital. Now cannot we all do something to help? The Hospital must have a telephone. If some rich Methodist would provide one, it would be "just lovely," of course; but as there is no prospect of that, I suggest that we all contribute our mites toward it. It will cost \$120 to put one in. Now if any who are willing to contribute will send the sums to me, care of Zion's Herald office, I will duly acknowledge them the paper. No matter how small the amount, it will be gratefully received and applied to this most urgent need.

AUNT SERENA.

MEMORIES OF HIM.

There are such memories of him
About the place, my eyes grow dim
With sudden tears whenever I see
The mischief that he made for me—
The hand torn from my newest hat,
And leaves from Shakespeare on the mat.

Such memories of him abound!
With tears and smiles I glance around
The littered room, strewn with his toys,
But no more echoing with the noise
Of his dear feet. Where was the art
Wherewith he climbed straight to my heart?

His mother's sweet geraniums tossed
And tumbled, all their beauty lost,
And here an album out of place,
And there a sadly broken vase,
And there the sorrowing sunlight shines
Through tumbled morning-glory vines.

Would he were here, with his sweet looks!
He might have all my dearest books
To tear in tatters—Shakespeare, all,
For just his lightest footstep's fall;
For what is Shakespeare to the kiss
And clinking of the one I miss?

—FRANK L. STANTON, in *Boston Journal*.

Wearing Low Shoes.

IT is a common thing in the early autumn days, and even after the cold weather is actually here, to see our American girls buttoned up in cloth jackets, with feather boas round their throats, and nothing more substantial on their feet than a pair of Oxford ties and lisle thread stockings.

To an English or German woman's mind such a toilet would suggest an attempt at slow suicide, and since it is now permissible to discuss the nether limbs of the feminine half of the world, we must admit that on this side of the Atlantic, at least, there are very few women or girls whose ankles are properly clothed in cool weather. Openwork stockings and low shoes are very appropriate for summer resorts and sweltering days, but at the first touch of fall—after the first drop of twenty degrees in the thermometer—they ought to be put snugly and securely away, with fans, parasols, and all the paraphernalia of summer time.

Women's shoes are, as a rule, so lightly made that even their boots are not much protection to their feet; but the low shoe is purely ornamental, and if it is worn out of season a dozen small woes will affect its wearer to her continued discomfort. Chilled ankles and cold feet mean a low tone to the whole system and a multiplicity of petticoats will not remedy the evil. George Elliot, in her later years, attributed her miserable health to the fact that when she was a girl at school the stoves failed to heat the large rooms properly and her hands and feet were almost always cold. The hot days are practically over now; frost and general chilliness may be looked for almost any day, and therefore we come with our note of warning to women young and old. If you want to keep your complexion good—or make it better; if you want to escape the physical ills that so often come with October days; if you want to feel strong and bright and comfortable and well, see to it that your dainty silk stockings and bewitching ties are securely hidden.—From "The Breakfast Hour," in *Boston Advertiser*.

Boys and Girls.

IF I WERE A BOY.

In Two Parts.

I.

Mrs. Charlotte F. Wilder.

"OH, how hateful! Blackberries to pick, potatoes to dig, peas and beans to gather! Great 'vacation' this is to a fellow who's just got out of the old, hot school-house!" and Lyman Beecher Smith let the screen door slam behind him as he stepped on the cool porch, the last Saturday in June, and looked up to the clear, blue Kansas sky, and, as he looked, caught a glimpse of the smiling face of his Aunt Mary up in the big apple-tree.

"Well! I should think!" he exclaimed, as he gazed at his aunt and her grape-basket full of delicious June apples.

"So should I—if I were a boy!" replied his aunt in a bantering tone.

"If you were a boy! If you only knew how boys have to work, and what a dog's life a boy has to lead, you'd never wish you were a boy," replied Lyman Beecher.

"I can't remember the time before I was twelve years old when I didn't wish I was a boy," said his Aunt Mary, as she stepped down the tree from limb to limb; for this tree had always seemed as easy to climb and to get down again as going up or down a flight of stairs. When she reached the piazza she sat down, and, drawing a pan and knife toward her basket, began to cut the apples for the dumplings. Lyman Beecher leaned against the lattice-work of the well and looked down at his aunt, saying,—

"What under the sun ever made you wish you were a boy?"

"Boys used to have such good times, and, as Glory McQuirk says, 'Girls were never in 'em.' I used to like to slide down hill, but if Jimmie Lewis loaned me his sled and I went off to the long hill all by myself for a glorious coast, just as I reached the

bottom of the hill I would run into Uncle David, who hated to 'see girls stretched out on a sled like a harrar;' or I would unexpectedly meet Aunt Lucy Ann, with her beau from Boston, who would be so 'shocked' as to be unable to recognize her 'tomboy' niece."

"Oh, but girls slide down hill, now," replied Lyman Beecher. "Girls do everything boys do—and more, too."

"Yes, that was what I was thinking as I saw Jennie trudge down town to do all the errands and heard a young fellow stop and grumble because he had a couple of hours' work to do in the garden and blackberry patch," and Aunt Mary looked up with an inquiring smile at her nephew.

"You do take up a fellow, so! What else couldn't you do that boys did?" asked the lad, anxious to have his aunt's "moral reflections" put off till some more convenient season.

Aunt Mary smiled as she saw a vision of a grove full of young birches and a crowd of children on a summer's day; and beyond the grove the old mill-pond, and, nearer home, the meadow where the wild strawberries grew which were all fenced in by a narrow rail fence.

"I was not allowed to climb the birches and from the top swing over to the ground."

"Too bad to spoil such fun!" said the boy, laughing.

"If I loaded the old boat with all my playmates—though I was a first-class oarsman—within twenty-four hours after a most enjoyable boat-ride everybody in town knew that 'that Mary Somerset had just barely missed going over the dam,' and in all our homes there was weeping and wailing because there could be no more boat-rides that season."

"Wellesley College girls row," said Lyman Beecher.

"So do other girls, now, and skate, and walk on the top rail of a fence if they want to. But how shocked my solicitous relatives were because I could beat Loren Endicott in walking on a high rail with a balancing-pole, and could taste the sweet victory of throwing a stone clear over the big elm at the corner of our lawn when not another child in the village could hit the highest limbs. Dear mother—what mortification she endured because I played with boys and wished I were a boy!" said Aunt Mary, half to herself. "Still, I have seen her smile when I got up at five o'clock in the morning to walk on that rail-fence with a balancing-pole, or to throw stones over the elm so as to beat Loren Endicott."

"You were a smart one, Aunt Mary," said Lyman, not particularly to compliment his aunt, but because he was proud and glad that she was his aunt.

"Lyman Beecher, do you remember that story in 'Wild Scenes in a Hunter's Life,' where Mr. Cumming, one time, when hunting in Africa, came upon four hippopotami, and he shot one several times, and then, regardless of crocodiles, plunged into the river, with his sharp knife, to secure the behemoth?" asked Aunt Mary, rather abruptly.

"I guess I do remember it! He says the animal looked 'desperately wicked,' and he made ready to dive under water if she came at him, but the shot stunned her. Then he had to cut notches in her short tail so as to get hold of her to drag her to the bank, where he put a ball into her head and finished her. I tell you, Aunt Mary, I'd like to go off like Mr. Cumming, and hunt sea-cows and tigers and other wild animals."

"Oh!" said Aunt Mary, suddenly.

"What's the matter? Cut your hand?" asked Lyman Beecher, bending kindly over his aunt.

"No, dear! I was only admiring Mr. Cumming, who had so much pluck and perseverance and courage and stick-to-it-iveness, and was thinking how you wanted to be just like him," and Aunt Mary looked up at her nephew with a bright, questioning look in her eyes.

Lyman Beecher stood on his two bare feet and looked his aunt squarely in the face for one long, silent minute, and then, as he picked up his blackberry-pail and his baskets, said, regardless of grammar or rhetoric:—

"Blackberries is tigers, and peas and beans meaner'n crocodiles, and it takes lots more pluck and 'stick-to-it-iveness' to hunt 'em, 'specially when you don't want to."

"My dear boy, how bright you are!" and Aunt Mary laughed as Lyman Beecher jumped over the fence, shouting back: "I'll hear the rest of how you wished you were a boy, when I come back with full baskets."

Manhattan, Kansas.

Editorial.

ZION'S HERALD FOR 1897.

AS has been the invariable custom at this time of the year, ZION'S HERALD is offered to new subscribers for fifteen months, or until January 1, 1898, for \$2.50. All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality. New subscribers are privileged to have their names placed on the list immediately, and may pay their minister their subscription at any time before the next session of the Annual Conference. Any person who is not a subscriber, and who desires to make a personal examination of the paper, may receive a sample copy for four weeks without incurring any obligation, by handing their address to their pastor with a request to that effect.

It is the determined purpose of the editorial management to maintain the present standard of merit in all departments of the HERALD, and to make needed improvements as far as the available resources will allow. Never was so much required of a religious journalism as at the present time, and the demand for comprehensiveness, pertinency and pungency is increasingly urgent and exacting. The religious journal of tomorrow, in order to sustain itself, must be better in every respect than it was yesterday. To hold ZION'S HERALD true to its history, its traditions, and its purpose, requires the ability and strength of the editorial management to the utmost. Its founders never intended that it should be an official paper, nor an imitator of the official press. It was to be loyal to Methodism, but independent; to love the denomination enough to expose its faults if that necessity should be laid upon it. Abel Stevens, Daniel Wise, Gilbert Haven, gave it a distinctively independent and critical character. New England Methodism has had reason to glory in its differentiating qualities and mission. We have striven to continue and perpetuate its peculiar and noble record and work. This we shall no less earnestly and absorbingly strive to do in 1897. Our readers are, therefore, apprised of what they may expect.

The Circulation Should Be Increased.

This paper should be placed in many homes among us where it is not now read. To assist in accomplishing this end our ministers, who are our only authorized agents, and our readers who have been such loyal supporters, are urgently appealed to. The "hard times" so long continued, and the unsettled outlook for the future, are likely to work to the great disadvantage of this paper (as of all religious papers) unless special and persistent effort is made to secure new subscribers. Will not our ministers, therefore, without a single exception, call attention next Sunday from the pulpit to the offer made above, and follow up the same by personal solicitation? Will not every reader commence to "talk up" the paper with the purpose of persuading neighbors and friends to become subscribers? ZION'S HERALD should be given the right of way in New England and suffer no rivals. The beneficence of the Wesleyan Association (already so considerable) to the worn-out minister and his family—destined in a few years to reach at least \$25,000 annually—is limited by charter obligation to the six New England Conferences. This fact alone gives it a relation to our ministers and membership that no other paper of the church can ever hold.

Brethren in the ministry and in the churches, protect your own paper, that it may the more thoroughly protect you!

Every new subscriber helps the sooner to pay the indebtedness upon the fine property at 36 Bromfield St., Boston.

Every new subscriber increases the amount which is divided annually among the patronizing Conferences for the superannuated preacher and his family.

Special and determined effort should be made this year to secure new subscribers for the reasons already stated, and also for the additional reason that during the Presidential year the religious press always suffers a loss of subscribers. The intense interest in the present unusual campaign influences many people to confine themselves to the secular rather than to the religious journal.

If ZION'S HERALD is allowed to suffer for the foregoing reasons, the Wesleyan Association will not be able to divide as much money among the several Conferences for the present year, and the resources of the editor for providing the best contributions will be proportionately limited.

We have thought it best to take our min-

isters and readers thus frankly into our confidence. Loyal effort and sympathetic co-operation on the part of all will not only avert what is feared, but bring to the paper a handsome increase of subscribers. We are confident that a hearty and generous response will be made, and that the successful record of the last eight years will be maintained.

THE WATCHMAN'S ORY.

ARE our churches showing from year to year achievements commensurate with their opportunities? Are they, in their respective communities, exerting the force for righteousness that they should? Are the returns satisfactory? Is the harvest sufficient? Very few will say yes. The lamps might burn much more brightly, the ranks might be much fuller when the trumpet calls to battle. It is only in rare cases that we see consecration keeping pace with light, or zeal measuring up to obligation. Most Christian people seem to be very much at ease. They carry their responsibilities jauntily. If not at heart wholly satisfied with self, the air of careless unconcern they wear certainly gives that impression. Nor are we made to feel that they bear any particular burden about either their own souls or the souls of others. We are not reminded, as the disciples were when watching the Master, of that significant expression, "The zeal of Thine house hath eaten me up." Their spirit is not stirred within them, as Paul's was, by the condition of things around them. They have no difficulty in being "disobedient unto the heavenly vision," if indeed such visions can be supposed to come to their half-closed eyes.

It is with pain we write these things. But is it not best to face the facts? Must we not look at the state of affairs squarely and honestly as a necessary preliminary to any reform? It is pleasant to praise, it is good to speak words of cheer, but it is better to bring out the full and exact truth. Otherwise what prospect of improvement? It strikes us very distinctly that this is the first thing to be done. A right standard must be fearlessly held up. Evil must not be called good, nor good evil. When people are living below their privilege, neglecting duty, misrepresenting Christ and harming His cause, in all kindness but with great plainness they should be told so. It is not real kindness to let people deceive themselves; and it is manifest treason to the King to hold back His message or compromise with His foes. He has given a banner to them that fear Him that it may be unflinchingly displayed. He will have His glory courageously declared, His wondrous will made known.

What says the Lord? "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence." What says the great prophet of Israel? What says every true prophet in every land? "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." If great tides of salvation are to roll over our land, the ministry, as a whole, must be more deeply dedicated to God. Who doubts that there is room for improvement at this point? We bring no railing accusation. We make no questionable comparisons. We do not even allege that former times were better than these in the matter of whole-souled devotion. We simply say to the sons of Levi, there is need of more prayer, there is pressing call for an intenser spirituality, for the closest possible walk with God. There should be much meditation upon the highest models. "Christ pleased not Himself." "He was clad with zeal as with a cloak." His language was: "My meat is to do the will of Him that sent Me and to finish His work;" "I must work the works of Him that sent Me while it is day; the night cometh when no man can work." His chief Apostle could write of "great heaviness and continual sorrow" because people were not saved. He says: "I made myself servant unto all that I might gain the more," "not seeking mine own profit, but the profit of many, that they may be saved." To his converts he wrote: "My little children, of whom I travail in birth again, until Christ be formed in you," "I would that ye knew what great conflict I have for you." He was so affectionately desirous of them that he wished to impart unto them his own soul, they were so dear unto him. We cannot all be Pauls, we cannot in a day reach the full stature of our Lord. Nevertheless we are persuaded that this soul-travail, this "great conflict,"

this declaring all the counsel of God "with many tears," "laboring night and day," feet shod, loins girded, torch aflame, lamp held high, fervent in spirit, doing all things for the Gospel's sake, "full of power by the Spirit of the Lord," boldly proclaiming the full Gospel of Christ, and earnestly contending for the faith once delivered to the saints, might and should be much more common among us. God's word to the captains of His host is now, as in the days of Joshua, "Only be thou strong and very courageous; then thou shalt make thy way prosperous, and then thou shalt have good success."

And the laity of the churches no less than the ministry might well suffer a similar word of exhortation. Such preachers and pastors as we have sketched above would be much more numerous if the members sought for such and supported them when found. "Like people, like priest." The ministers are closely dependent at every step upon the co-operation of the laymen. If only one-fourth, or perhaps one-tenth, of the members are in hearty sympathy with a forward movement, the chariot wheels will drag heavily, and the movement will be very likely to fail. It is the leader's part to lead, but he can by no means make up in his own person for all deficiencies in the ranks.

What shall the harvest be from the months of toil that are before us? When account is taken, and gains are reckoned next Conference, who shall bring in sheaves? Nay, when the final reckoning day, so swiftly rushing on, arrives, what will be the Master's verdict on our work? The night draws nigh, eternity dawns, the judgment day awaits, the Saviour bleeds, the Spirit calls, the Father yearns. Are we doing our very best to crown King Jesus Lord of all?

"Early Revivals."

OUR resident Bishop is like himself in desiring to see New England Methodism aflame with revival fire. So greatly is his soul burdened, that it finds expression in a characteristic appeal to our ministers and churches, on the 4th page of this issue, under the above caption. We believe that this appeal will meet with immediate and hearty response. Nothing is so much needed among us as a general and profoundly sincere and therefore irresistible revival spirit. We cannot add anything to the Bishop's burning words. Upon our presiding elders as leaders and directors there rests a solemn responsibility. We are confident that they will discharge their obligation in response to this appeal promptly and faithfully as men of God. May it be our glad privilege to chronicle the trophies of Divine grace immediately in all our borders!

Another Pillar of Methodism Fallen.

WE are greatly shocked and pained to announce the death of Rev. William Swindells, D. D., of Philadelphia, which occurred at Ocean Grove, N. J., Sept. 9, from pneumonia. About two weeks ago he preached twice at a camp-meeting near Rawlinville, Pa.; and after the second sermon took a long drive to pay a visit of sympathy to his friend and Conference associate, Rev. W. M. Ridgway. Not having changed his clothes that were saturated with perspiration, he contracted a severe cold. After his return to Ocean Grove and a few days' illness of what appeared to be remittent fever, pneumonia was developed, and in a short time did its fatal work. He was conscious to the last, and continued in devout, earnest and confiding prayer through all these trying experiences.

Dr. Swindells was born in Cheshire, England, Nov. 23, 1842. When he was ten years of age his parents emigrated to this country and settled in Norristown, Pa. At the age of seventeen he was converted and joined the Methodist Episcopal Church. In March, 1862, three years after his conversion, and in his twentieth year, he was received on trial in the Philadelphia Conference. After serving several important city charges with large success, he was appointed presiding elder of North Philadelphia District by Bishop Peck in March, 1879; and at the end of two years he was transferred by Bishop Harris to the Northwest District, which he served two years, being appointed in 1883 to Paul St., Frankford, by Bishop Bowman. In 1885, two years later, he was appointed presiding elder of South District by Bishop Foss; and in 1889 Bishop Merrill appointed him superintendent of the Methodist Hospital in Philadelphia. In this position he did a great work in organizing the institution and raising funds for its support. At the end of the year he resigned the superintendency and resumed the regular pastorate, in which he continued until elected editor of the Philadelphia Methodist, upon the death of its editor and founder, Rev. Dr. J. B. McCullough, July 25, 1894.

Dr. Swindells was first elected to the General Conference in 1880, and re-elected to every subsequent session, thus receiving this expression of affection and confidence on the part of his Conference associates no less than five successive times. In 1887 Dickinson College showed its ap-

preciation of his character, abilities and service by conferring upon him the degree of D. D. Last October, as the chosen superintendent of the union meetings of Methodists in the large Armory Hall in Philadelphia, he labored unremittingly, and with most gratifying results, the entire month. Dr. Snowden Thomas, who writes of him from personal knowledge and as a devoted friend, says: "We think he overtaxed his strength by his excessive labors; and his lamented death in the prime of his matured manhood is doubtless due, in part at least, to this fact. He was in great need of rest and recuperation when he repaired to Ocean Grove for the month of August; and when this dire disease took hold upon him he had no power to successfully resist the attack."

Dr. Swindells was a great and good man, a veritable pillar in the church. He acquitted himself creditably with any task assigned to him. There was such equipoise of capabilities, equipment and strength, that no one quality appeared to special advantage or to the eclipse of others. As pastor, preacher, presiding elder, superintendent of hospital, administrator and executor of important trusts, and editor, he attained a notable degree of success. His death will create a painful vacancy in Philadelphia and Pennsylvania Methodism. It seems but yesterday since we heard his persuasive and convincing voice in the great debates at the sessions of the General Conferences at Cleveland. Our memories of him are tender and inspiring.

A widow, two sons and two daughters are left to cherish his memory and emulate his example. One brother, Rev. John T. Swindells, of the Philadelphia Conference, is now pastor of Trinity Church, Chester, Pa.

Personals.

— Mrs. Bishop Peck has just entered upon her ninetieth year.

— Rev. Dr. J. W. Bashford, president of Ohio Wesleyan University, who is suffering from overwork, sailed recently for Europe.

— Mr. H. Wm. Tupper, of Cambridge, has presented to the trustees of Boston University a handsome framed portrait of the late ex-Gov. William E. Russell.

— Hon. C. C. Corbin and wife, having safely returned from their journey in the Orient, will remain some weeks in Boston before returning to New York for the winter.

— The Central says: "Rev. W. S. Bovard, for the past three years pastor of Trinity Church, San Francisco, has decided to take a course of study at Boston University. He is a graduate of the University of Southern California."

— Prof. William C. Mains, A. M., son of Rev. Dr. George P. Mains, has been appointed to the chair of history and political science in Ursinus College, a German Reformed institution at Collegeville, Penn., thirty miles from Philadelphia.

— Rev. and Mrs. T. P. Adams, of the Maine Conference, who have passed the summer at Old Orchard, called at this office last week on their way to Brooklyn, where they will remain during the winter with their son, Rev. Fred Winslow Adams, who is the assistant pastor of Nostrand Avenue Church.

— We hear many and very favorable expressions concerning the sermons of Rev. Dr. A. A. Wright, of Auburndale, which he has preached as a supply in our city pulpits during the vacation season. Our churches will do well to utilize Dr. Wright, whenever he can be secured, for special occasions.

— Bishop Bowman returned to St. Louis early in the month after a delightful visit of six or seven weeks in the East. He spent two weeks at Martha's Vineyard, and then attended the Mountain Grove, Patterson Grove, and Huntington Valley camp-meetings, Pa., which were within the bounds of his first circuit.

— The Northern of last week said: "Bishop Andrews passed through Syracuse on Monday evening on the Southwestern Limited train on his way to his Western Conferences. He goes to his autumn work in splendid physical condition. He presides at the Northwest Indiana Conference, which opens at Terre Haute today."

— Rev. and Mrs. Edward James sailed from San Francisco, Aug. 26, for mission work in the Central China Mission. Mr. James is a native of Ironwood, Michigan, and Mrs. James of Ft. Atkinson, Wis. Both are graduates of Lawrence University, class of '96. While learning the language Mr. James will preach in the English church at Nankin.

— Rev. H. B. Johnson, of our Japan Mission, whose contribution appears elsewhere in our columns, has located with his family at Kingston, Pa., and is ready to render any service that he can to the Missionary Society in presenting its needs to our congregations. On leaving Japan, where he last served as dean of our college at Tokyo, he was hidden by his physician to rest until October.

— A burning and shining light in the sky of Protestantism in Italy went out on the 18th of August, when Rev. Carlo Gay passed to his eternal reward at the age of forty-eight years. After having completed his studies in theology at Lausanne, and having spent several years in the Waldensian Church, he was received into the Methodist Episcopal Church by Dr. Leroy M. Vernon, and served our denomination in the important churches of Venice, Taranto, Forlì, Faenza and Milan, where his gifts and eloquence were prominent factors in the advancement of a

strong Protestantism. He spoke and wrote four languages freely, and was a man of remarkable gifts.

—The *Pittsburg Christian Advocate* of last week says: "Rev. Albert Cameron, of Morgan-town, W. Va., preached an admirable sermon on Indiana, Pa., a few days ago. The Doctor knows how to give a close exegesis of Scripture, and his sermon is always germane to the text."

—At the recent session of the Colorado Conference, held in Leadville, Bishop Vincent transferred Rev. Dr. W. F. Conner from the Pittsburg Conference to the Colorado Conference, and appointed him to Grant Avenue Church, Denver. At the same time Rev. Dr. J. T. Pender was transferred to the Pittsburg Conference.

—Dr. and Mrs. E. W. Parker will leave New York for India on Sept. 20. They will be accompanied by Miss Widdfield, of the Woman's Foreign Missionary Society. We are gratified to announce that Dr. and Mrs. Parker will give their multitude of friends in this city an opportunity to greet them and proffer an affectionate farewell before they depart.

—We are greatly saddened by this note from Rev. G. W. Norris, who writes under date of Sept. 11: "A. C. Danforth writes me from Clinton Springs that 'Rev. O. S. Danforth's work is done. He is sinking, and may live but a few hours. He will die with all the care of his church on his heart. He prayed last night, 'God bless my church and my Conference.' All friends will pray for his wife and children."

—We are gratified to receive the following note from Rev. C. Munger, written from Old Orchard under date of Sept. 10:—

"The many friends of Dr. C. F. Allen, of Portland, Me., will be glad to know that he is somewhat better, though suffering very much. His mind is clear, faith steadfast, and hope bright. In the long nights of pain he plans new sermons. An outline of one he gave me on 'Our Common Salvation,' is as follows: A common ruin; a common remedy; common conditions; and common results. Like himself, plain, practical, and profitable. Pray for him!"

—Rev. S. A. Steel, D. D., of Nashville, Tenn., secretary of the Epworth League of the Methodist Episcopal Church, South, having consented to attend the Epworth League convention at Paterson, N. J., Oct. 22, intends in connection therewith to spend several days in New England. He may be secured by our Leagues or by any church or society for lectures upon "The Pioneers of Methodism in America," and "Home Life in Dixie during the War."

—We had the pleasure of a call from Chaplain Milburn of the United States Senate last week. He has spent the summer largely upon Cape Cod at different resorts, preaching in some of our churches nearly every Sunday, to the great gratification of the congregations. He will attend the session of his Conference—the Illinois—on and on Sept. 20 will preach a sermon celebrating the 53d anniversary of his entrance into the ministry. He is now 73 years of age.

—We share with the *Northwestern* in the sincere regret expressed in its issue of last week that it becomes necessary to sever its relation with Dr. C. M. Stuart, its highly-appreciated assistant editor for the last ten years. Dr. Stuart will immediately enter upon his duties as professor of sacred rhetoric in Garrett Biblical Institute. He is a royal man and greatly beloved by all who know him. Mr. David D. Thompson, who has been on the staff of the *Northwestern* for four years, naturally succeeds to the position which Dr. Stuart vacates.

—We are again greatly startled and grieved to learn, as we go to press, of the death of Rev. W. E. Bennett, of Lisbon, N. H. While driving Saturday night about two miles from the parsonage, his horse fell down and he was thrown from his carriage, rupturing a blood vessel which caused his death on Sunday morning. He was one of the most earnest and efficient pastors of the New Hampshire Conference, of whom a fitting memoir will soon appear. The stricken wife and children will receive the tender sympathy and prayers of a large number of devoted friends.

—Aunt Serena's graphic pen presented in these columns last October a delightful sketch of Mrs. Susan B. Holway, mother of Dr. W. O. Holway, U. S. N., Rev. R. F. Holway, and Mrs. W. D. Bridge, on the occasion of her 80th birthday. Mrs. Holway's only sister, Mrs. Betsey Bassett Chandler, attained her 90th birthday, Aug. 27, and the day was made a festive occasion at the home of the latter in Everett, where visiting friends found her in an unexpectedly strong condition of body and mind. Various gifts as reminders of the day were received and acknowledged in her most charming manner, and the hours were spent in social conversation and prayer. Mrs. Chandler was born in Yarmouth, of good old New England stock; she was converted when a maiden of about seventeen years, and was received at once into the Methodist Episcopal Church, within whose pale she has been a faithful and devoted member to the present day. Her husband, Mr. Moses Chandler, passed from her side to the heavenly world but a few months since, and she is resting in the happy autumnal hours of life in the loving care of her daughter, Miss Lizzie Chandler, and her granddaughter, Miss Addie Otis, in the glorious hope of the eternal years. One son, living in the suburbs of Boston, is the only surviving male member of her once large family. Mrs. Chandler carries her ninety years with more than wonted ease, and might readily be supposed to be one having yet to attain her "threescore years and ten."

Brieflets.

An important announcement from the Publisher will be found on page 16.

During the current college year Boston University Observatory will be open to friends upon the second Monday evening of each month, from October to May, inclusive.

The contribution on our second page by Professor Beckwith is particularly timely and suggestive. This teacher of preachers presents his subject, "The Ethical Element in Preaching," with peculiar force.

The *Christian Advocate* of last week celebrates its seventy years of life. It is a very interesting and valuable number, containing, as it does, much of important history concerning Methodist journalism. As its senior by a few years, *ZION'S HERALD* extends fraternal and hearty congratulations.

The exercises of opening day at the College of Liberal Arts, Boston University, will be held in Jacob Sleeper Hall on Thursday, Sept. 17, beginning at 9 o'clock in the morning. By election of the faculty the annual address will be given by Prof. William Marshall Warren, Ph. D. He will speak of the "Importance of Philosophy as Seen in Its Relations to the Three Fundamental Problems of the Human Race."

We congratulate our Italian Methodistism on the opening of our Methodist College in Rome, Italy, in our magnificent new building on Via Vente Settembre. Instruction will conform to the regulations of the Italian Government and maintain the high standards of enlightened Italy. French and English, in addition to the native tongue, will be taught, and will be supplemented with instruction in instrumental and vocal music, in harmony with the music-loving tastes of the country.

It is a singular and humiliating fact that devotees of the Christian religion, professed followers and disciples of Jesus Christ, have often been the most severe and unfeeling of persecutors. This fact is very plainly brought out by Dr. William McDonald in his contribution upon "The Quakers and their Treatment in Boston." Let not those who read that article indulge the delusion that the Puritans were sinners above all others. We are all persecutors, in spirit, of the person who holds a variant creed. Perhaps nothing more strikingly distinguishes the Christian from the mere religionist than a spirit of tolerance for the differing faith of others.

The Boston Journal says:—

"Rev. Sam Jones' remark that the Methodists turn up their noses at the Salvation Army, although 'the Methodist Church fifty years ago was the Salvation Army without money enough to buy a drum and a red shirt,' sounds unusual, and may be thought by some to be clever. Those of us who never see Methodist noses upturned at the Salvation Army may be pardoned, perhaps, for deeming the remark both undignified and uncalled for."

Booker T. Washington is recognized today as the most distinguished representative and leader of his race. He is a man of large perspective, and seems entirely free from the egotism and prejudices which characterize so many men of even marked prominence among the Afro-Americans. When he speaks of his race and the South he is comprehensive, charitable and just. Few men in the country possess the power to attract such large audiences, and few are the orators who are listened to by all classes of people with such enthusiastic consideration. His views of the whole Negro problem will be found especially suggestive to our New England people, who very naturally hold to their inherited and traditional ideas of the subject. We have long desired to publish one of his addresses, and do so this week on the 11th page. We bespeak for his utterances a critical and unprejudiced perusal.

The following communication, received from one of the ablest preachers—as he is also one of the most successful ministers—of the New England Southern Conference, is so permeated with sincere and holy confession and aspiration, that we publish it just as written, concealing only the writer's name and that of his church:—

"I have just read to myself, and reread to my wife, your burning words upon Bishop Vincent's masterly utterance to the Colorado Conference. Permit me to thank you heartily, and to assure you that one minister at least will profit thereby. I have returned, greatly invigorated, from a delightful vacation, with the deep determination to do much better preaching than ever before, and your timely communica serve to strengthen that resolution. Although one of the soundest thinkers and ablest men of my congregation affirmed, some months ago, that I had 'improved in preaching a hundred per cent. since coming to—' and I preached more new sermons in the nine months preceding Aug. 1, '96, than ever before in the same length of time, yet I am far from satisfied with my pulpit work. I now have a profound conviction that my supreme work, my supreme call, in the Church is to make the pulpit effectual. This I feel intensely to be my one work. God helping me, I will do it. These lines are written to you partly as a new pledge to myself to study, toil, pray, live, and do everything possible toward becoming a successful Gospel preacher. Laziness is the chief obstruction to ministerial power in the pulpit. I speak from experience as well as observation. We ministers waste so much time and energy in non-essentials, in meeting numerous comparatively unimportant demands. How keenly alive I feel to the absolute necessity of harder work in sermon preparation! Immediately I shall begin this more diligent effort for a truer fitness to do at my best what God expects of His commissioned ambassadors. Never have I felt stronger for life's duties, and never more determined to put forth vigorous endeavor to meet the demands of God and the church."

On the 4th page will be found an interesting report on Deaconess Work, taken from the Annual Report now in press. When issued, the pamphlet will contain much additional information, and copies will be forwarded to any one sending stamp to the N. E. Deaconess Home, 663 Massachusetts Ave., Boston.

The Brookline people have been exceedingly fortunate in being able to secure Bishop Fowler to preach the dedicatory sermon on Thursday afternoon, Oct. 15. They have also made arrangements with him to give his magnificent lecture on "Abraham Lincoln," on Wednesday evening, the 14th, when the church will for the first time be opened to the public. The tickets for this lecture will soon be on sale at Magoe's at \$1 a ticket. This will afford our New England people a rare opportunity. The church edifice, as it approaches completion, exceeds all expectations in its beauty.

Is the Political Situation Understood in the East?

THE faithful and unprejudiced reader of the *Review of Reviews* for the month of September is quite likely to have his political impressions and convictions rudely challenged. This *Review* is the most judicious and impartial observer and reporter of political events and indications that comes to our table. If the reader has relied upon the metropolitan press in the Eastern and Middle States for information, he will be forced, as he reads this *Review*, to ask, with no little impatience, if he has been honestly and fairly dealt with. He will also be led to ask if the press in its advocacy of the gold standard has not become so intensely partisan that facts are distorted in statement, and if the whole political situation is not thus discolored and misrepresented. As an illustration in the light of the declarations of the *Review of Reviews* we instance the general press reports and comments concerning the late Bryan notification meeting in New York. The New York and Eastern press generally pronounced Mr. Bryan's effort on that evening a failure, and have contemptuously ridiculed it. But Editor Shaw of the *Review of Reviews* says:—

"The great newspapers of New York, with the exception of the *Journal*, which is supporting the Chicago platform and ticket, have endeavored to make the country believe that the Bryan notification meeting was a flat and dismal failure. The writer, who was present at the meeting with the sole desire to observe impartially in order to report fairly and truthfully to his readers, was entirely unable to agree with the newspaper opinions as generally expressed. The heat of the night was intense; the crowds, both inside and outside of the building, were enormous, and the physical discomfort of everybody was serious. The preliminary exercises, including the speech of Governor Stone of Missouri, occupied a considerable time. The crowd, moreover, had been assembled and in waiting for nearly an hour before the exercises began. The hall had been packed to suffocation in an atmosphere of about 100 degrees Fahrenheit for nearly two hours before Mr. Bryan began a speech which itself was nearly two hours long, and which did not attempt to be anything except an argumentative essay upon the money question. Every one knew that the entire speech would be printed in all the newspapers the following morning, and some thousands of people were so placed in the vast room (which is a place not primarily intended as an auditorium but rather as the scene of the yearly Horse Show, Barnum's circus, etc.) that they could not hear the speakers. It would have been reasonable, therefore, if a considerable percentage of the people present, after having seen Mr. Bryan, should have left the hall. Precisely the same thing happened four years ago on the occasion of the notification of Mr. Cleveland in the same building. At that time no candid person regarded the withdrawal from the hall of part of the people who occupied standing room as any manifestation of coldness toward the Presidential candidate. Far from being a cold and unresponsive audience, Mr. Bryan's audience was immensely enthusiastic. The vast bulk of the crowd remained to hear the very last word of the speech; and it is fair to say that the commotion, from the vicinity of the platform, as vast as at the end of the meeting as it had seemed at the beginning. It was a meeting chiefly of the workmen of New York, and their sympathy with the orator of the occasion was undoubtedly very general. They did not seem to be disappointed either with the man or with the speech. These are the candid impressions of an observer who certainly was not biased by any endorsement of the views or arguments set forth in Mr. Bryan's speech. It certainly can do no harm to have it known that, at this stage of the campaign, there is no evidence that the workmen of New York, who constitute the larger half of the voters, are opposed to Bryan and the Chicago ticket. In our judgment, the New York workmen soon after the Chicago convention were strongly inclined to support Mr. Bryan and espouse free silver, in a pretty solid mass."

If, as we are forced to conclude, the general public was misled in regard to that important event, may it not be that it has also been misled in other matters, and that there is less real ground for confidence in the election of the St. Louis ticket than is generally supposed? Our observation of the situation and our advice lead us to such an apprehension.

For instance, we are impressed with the conviction that the East knows but little of the depth and prevalence of the free silver sentiment in the West. The East is largely a unit in this matter. Vermont has spoken unequivocally, and Maine emphatically, but the condition of the voter and the views entertained are not comparable in the two sections. Letters are received at this office from the farther West which show that the people make the subject of free coinage almost a religious question, and consider that the salvation of themselves, society, and the nation depends upon the issue of free silver. A correspondent describes vividly the situation:—

"It is a frenzy, perhaps, but it is much like a religious one; and with most silver people, with

practically all of them, in fact, who have made up their minds, you might as well ask them to give up their religion as to give up free silver. This is why I cannot exactly see how the reliance of the gold men that great numbers of silver men can be swayed away from their present intention is something that can safely be depended upon. It would seem to me, rather, that the Republican managers had better work among the ten per cent. of voters, more or less, who are still doubtful."

Newell Dwight Adams, in a contribution in the September *Review of Reviews*—a writer for whose integrity and wise judgment the editor of the magazine vouches, and himself a believer in the gold standard—says:—

"Recent discussions and editorials in the various journals and reviews of New York seem to indicate that the East does not fully understand either the strength of the silver sentiment or the methods and arguments by which it is being advanced in the interior and West. During several weeks past I have been lecturing before various Chautauques, summer assemblies and colleges of Ohio, Illinois, Indiana, Michigan, Wisconsin and Iowa. These summer assemblies, continuing through ten or twelve days with their summer schools, lectures and concerts by the best platform speakers of the country, assemble audiences at once vast and widely representative. Here pulses and throbs the intellectual life of the entire section. Conversation with a large number of representative men has convinced me that as Republicans we must adopt new methods of discussion and redouble our energies if we are to destroy the silver heresy and maintain sound money. The outline of a single address given to an assembly of farmers in a country school-house in Iowa will interpret the methods and arguments used throughout the entire West."

"The chief feature of the speaker's address was his charts. Upon one end of a blackboard was written an estimate of the number of millions of bushels of oats raised this year by the farmers of Iowa, and a further estimate of the value of the crop at the market price of 15 cents a bushel. The Populist portrayed the farmer working like a slave through eight months of the year to produce this 15-cent bushel of oats, while the railway in a single day and night hauled the grain to Chicago, where it received 7 of the 15 cents as its recompense. Now the first cent of the seven extorted will, urged the orator, take away all hope of the farmer paying the interest on his mortgage; the second cent will take from wife or daughter woolen dress warm against the winter; the third will take the boy and girl out of school and college and condemn them to the drudgery of the farm hand or housemaid; the fourth cent will take away all possibility of purchasing the new newspaper, the book, and drive men back to barbarism. When the orator reached this point in his disquisition the audience was inflamed to the highest point. At that moment self-interest and prejudice armed his listeners against all arguments for sound money. Had the Republican committee been there when the assembly dispersed to present each farmer with a library devoted to the exposure of the silver heresy, even the multitude of books would not have availed for reversing the farmer's judgment or convincing him that the gold standard is not responsible for his misfortunes, or that free silver is not the unfeeling panacea for all his ills."

Of the peculiar spirit and methods of the silver propagandists the same writer further observes:—

"Much is being said about the campaign of education. Unfortunately, unto the present moment the education has been largely on the part of the Populists. The seal of the silver orator is something to stir the wonder and alarm of all intelligent men. Like the seal of old, the silverite rises yet a great while before day to compass one convert before milking his cows or finding his way into the fields. All day long he hastens his footsteps that he may have an hour in the evening for visiting some unconvinced neighbor. He returns from the field to take up the argument where he dropped the thread in the morning. He counts himself the divinely ordained apostle of the new financial movement. He goes to church on Sunday to obtain inspiration for prosecuting his mission during the week. Farmers' picnics by streams and in groves are held. The bicycle race, the horse race, the wrestling match and the silver debate increase the crowds. When the sound money orator begins his argument he finds himself working against signal odds. He who starts out to convert others finds it hard to confess he himself has been wrong. He is impervious to argument. His mind may be compared to a bottle empty and corked as it floats in the sea. The ocean itself cannot fill such a bottle, and the larger the ocean and the greater the vacuum of the bottle, the tighter is the cork pushed in."

The above excerpts are sufficient to show that in the great West there is a condition of things never known before in the history of political parties in this country. Is the East, therefore, properly advised of the situation? We think not. New England and the great middle section of this country will support the gold standard, but this section cannot cast votes enough either to elect, or to prevent the election of, the next President. If the West and the South vote together—as now seems probable—they will elect the next President.

That the next election is much more problematical and doubtful than many people think, we are assured. Mr. McKinley himself, in a letter recently written to Mr. Bowen of Woodstock, Conn., concedes as much in saying:—

"Our friends must not flatter themselves that the Republican Party has an easy task before it. I have no doubt whatever as to success, but in order to make the victory thorough and emphatic, there is need of earnest, persistent and intelligent work. Probably never in the history of the Republican Party has there been a greater necessity for a campaign of education and organization."

And President Roosevelt of the Police Board of New York, a stalwart Republican, who has just returned from a trip to North Dakota, is reported, in an interview published in the New York *Tribune* upon the political condition, to have said:—

"In the great Middle and Western States, where the political battle will be fought, there has been great danger on account of the disaffection among the farmers, and it would be a mistake not to continue to strain every nerve or to imagine for a moment that the battle is already won."

The Sunday School.

THIRD QUARTER. LESSON XIII.

Sunday, September 27.

THIRD QUARTERLY REVIEW.

Rev. W. O. Holway, D. D., U. S. N.

I. Preliminary.

1. Golden Text: The name of the Lord is a strong tower; the righteous runneth into it and is safe. — Prov. 18: 20.
2. The Lessons for the Quarter were taken from 2 Samuel, with one from Psalms and one from Proverbs. They cover the period of David's kingship.
3. Home Readings: Monday — 2 Sam. 5: 1-12. Tuesday — 2 Sam. 6: 1-12. Wednesday — 2 Sam. 9: 1-13. Thursday — Psalm 133: 1-11. Friday — 2 Sam. 18: 9-17, 22, 23. Saturday — 1 Chron. 22: 2-15. Sunday — 2 Sam. 21: 60-61.

II. Lesson Analysis.

1. DAVID, KING OF JUDAH (2 Sam. 2: 1-11).

David's inquiry of God, after the death of Saul, if he should go to Judah, and the direction given him to remove to Hebron; his journey to Hebron with his two wives and his band of followers; anointed king over the tribe by the men of Judah; the valiant deed of the men of Jabesh-gilead in rescuing and burying the remains of Saul and his sons related to him; his friendly message to these men and information that he had been anointed king of Judah; the rival throne set up by Abner for Ishbosheth at Mahanaim; and Abner's gradual conquest from the Philistines of the territory of Israel for Ishbosheth, Judah remaining loyal to David — were the principal points of the lesson.

2. DAVID KING OVER ALL ISRAEL (2 Sam. 5: 1-12).

The principal points were: David's patience for eighteen years after being anointed by Samuel, during seven of which he was king of Judah; the gathering of the elders and tribes at Hebron after the murder of Ishbosheth; the formal anointing of David as king over all Israel, and the compact agreed upon; the march upon the Jebusite stronghold which David had fixed upon as his new capital; the derisive naming of the battlements by "the lame and the blind"; the capture of the citadel; the repairs and fortifications undertaken upon it; the building of David's palace of cedar with material and labor supplied by Hiram, king of Tyre; and David's grateful recognition of God's hand in his elevation and prosperity.

3. THE ARK BROUGHT TO JERUSALEM (2 Sam. 6: 1-12).

The gathering of Israel, to the number of 60,000, at Kirjath-jearim by David's command to bring the ark to Jerusalem; the great mistake of putting it on a new cart, after the example of the Philistines, instead of conveying it by staves on the shoulders of the Kohathites; the joyful procession and festivities; the accident by which the safety of the ark was jeopardized; Uzzah's impulsive but sacrilegious attempt to steady it; his instant death at the hand of God; the ark entrusted to the care of Obed-edom, and the consequent prosperity to him and his family during its three months' sojourn in his house; David's second attempt to bring the ark to Jerusalem, this time fulfilling the appointed order; the glad procession, and the triumphant reception of the ark under the new tabernacle built for it in Jerusalem — constitute an outline of the lesson.

4. GOD'S PROMISES TO DAVID (2 Sam. 7: 4-16).

The principal points were: David's contrast of his substantial "house of cedar" with the "curtains" which surrounded the ark; Nathan's hasty acquiescence in the scheme to build a temple; the divine message to the king forbidding the design, or, rather, postponing it; the promise to David that God would build him a house and establish it forever; that, after his death, his "seed" should inherit the throne; that God would chastise his "seed," if he committed iniquity, but that His mercy should not depart from him as it did from Saul; with a final promise which could only be fulfilled in the kingdom of Him who was at once David's son and David's Lord.

5. DAVID'S KINDNESS (2 Sam. 9: 1-13).

David's inquiry whether any of the family of Saul survived to whom he might show "the kindness of God" for Jonathan's sake; the discovery of an old servant of Saul named Ziba, who had fifteen sons and twenty servants, and who told David about Jonathan's lame son, Mephibosheth, who was dwelling in obscurity in Lodebar, beyond the Jordan; the summons of Mephibosheth to Jerusalem; his obedience to the king; David's promise to restore to him the estate of Saul and to treat him as a king's son; the directions to Ziba to act as steward of the estate; with the mention of Micha, the son of Mephibosheth, through whom the house of Saul was preserved, and became famous in after ages — forms an outline of the lesson.

6. DAVID'S VICTORIES (2 Sam. 10: 8-19).

The war with Ammon, caused by an affront to David's messengers who had been sent to congratulate King Hanun on his accession, was first noticed. The Ammonites hired the Syrians of Zoba, Rehob, Tob and Maacah to help them. Joab commanded the Israelites. Perceiving that the Ammonites were drawn up in front of their city walls, and that the Syrians occupied the plain as far south as Medeba, Joab marched between, dividing his forces, so that he could

attack both foes simultaneously. The Syrians were put to rout; the Ammonites retreated to their stronghold. Then the Syrians gathered again in force. David himself took the field in person. The Syrians were defeated with great slaughter, and the whole region submitted to David, who returned to Jerusalem laden with spoil.

7. DAVID'S CONFESSION (Psalm 32: 1-11).

David's joy at his restoration after his terrible sin with Bathsheba found vent in ejaculations at the blessedness of those who enjoyed a like pardon and to whom the Lord no longer imputed iniquity. He recalls the former days of wretchedness and wandering, days in which his soul was parched as with fever heat, his groanings were inexpressible, and the Lord's hand was heavy upon him. In confession he found relief; and hence the godly have the highest encouragement to offer prayer. Very beautiful is David's fresh confidence in the God of mercy. He regards Him as the very refuge and hiding-place of his soul. Through all his future progress he is certain of teaching and guidance. The wicked shall multiply sorrows; the trusting soul shall be sphere in mercies. The righteous are exhorted to be "glad in the Lord," and "shout for joy."

8. ABSALOM'S REBELLION (2 Sam. 15: 1-12).

Absalom's attempt to dazzle the eyes of the people by surrounding himself with horses and chariots and runners; his behavior towards litigants who came to the palace gate and found no one deputed to hear their cause — pronouncing their matters just and expressing the wish that he were judge that justice might not fail; his kiss in return for homage; his success in stealing the hearts of the people; his pretended vow by which he gained David's consent to go to Hebron; the unsuspecting two hundred whom he took with him; the signal to his adherents to proclaim him king when the trumpet sounded; Abithophel's defection; the growth of the conspiracy; the tidings reaching David at last, and his flight from Jerusalem — were the principal points of the lesson.

9. ABSALOM'S DEATH (2 Sam. 18: 24-33).

The main points were: The battle in "the Wood of Ephraim" in which the traitor was defeated with the loss of 20,000 men; his attempted escape and death by the hand of Joab while caught by the hair in the branches of the terebinth tree; his ignoble burial under a heap of stones; the tidings sent by Joab to David who had been persuaded to remain at Mahanaim; the two runners, Ahimaaz and the Cushite; David's anxious inquiry concerning Absalom, and Ahimaaz's prevarication; the Cushite's significant reply; and David's overwhelming grief.

10. DAVID'S LOVE FOR GOD'S HOUSE (1 Chron. 22: 6-16).

David summons Solomon (now king) and the chiefs of Israel; informs them that he desired to build "an house unto the name of the Lord my God," but had been forbidden because he had shed blood abundantly; recounts the prediction that a son should be born to him, "a man of rest," Solomon by name, to whom should be committed the erection of the sacred edifice, whom God would adopt as His son, and whose throne should be established forever; bids his son "prosper" and build the house; prays that the Lord may give him "wisdom and understanding;" informs him what incredible stores of gold, silver, brass, iron, precious stones, etc., he had prepared, with artisans; and tells him to "arise and be doing."

11. DAVID'S GRATITUDE TO GOD (2 Sam. 23: 40-51).

To God alone David ascribes his wonderful victories. It was He who "girded him with strength," and made his enemies turn their backs in flight; who delivered him from factional strife among the people, and set him at "the head of the nations;" who brought races submissively to his feet whom he never knew before — aliens who came cringing from their strongholds to offer their allegiance. "Jehovah liveth" — the Rock of his confidence — and David exalts His name, and praises Him who had avenged him and uplifted him. For these reasons he will sing God's praises among the Gentiles, who will be admitted to that kingdom which his own typified.

12. DESTRUCTIVE VICES (Prov. 16: 22-33).

The lesson commended the possessor of "understanding," because he carried within himself a living well-spring. The heart is the source of wisdom and of discreet speech. Honey-sweet are pleasant words, a delight to both body and soul. Courses which seem straight and right, sometimes prove fatal. The laborer is spurred to his toil by hunger. The ungodly man delights to plan mischief; strife is sown by the scandal-monger; headstrong men entice weaker men to follow them. Gloriosa is the crown of hoary hair; it attests a virtuous life. Meekness is superior to might.

III. Questions.

1. From what Books were the lessons taken?
2. Why did David go to Hebron?
3. Who went with him?
4. What occurred there?
5. What message was sent to the men of Jabesh-gilead, and why?
6. What rival throne was set up?
7. How long after his anointing by Samuel did David wait before he was made king over all Israel?

8. What place did he choose for his capital and how was it captured?

9. Who contributed cedar and artisans to his palace?

10. Where were the ark and the tabernacle at this time?

11. What mistake was made in the first attempt to move it?

12. Who suffered, and why?

13. Who took care of it for the time?

14. Describe its second and successful removal.

15. What pious desire did David cherish, and why?

16. How and why was it forbidden?

17. Through whom was the message sent?

18. What consolatory promises did it contain?

19. What inquiry did David make about the house of Saul, and why?

20. What did he learn, and from whom?

21. Describe the interview between David and Jonathan's son?

22. What directions were given to Ziba?

23. What led to the war with Ammon?

24. Whom did the Ammonites hire, and what was the result of the first conflict?

25. What second battle was fought, and with what result?

26. What led to the composition of the 32d Psalm?

27. How does David explain his state before his restoration?

28. How did he find relief?

29. What fresh confidence did he feel?

30. What assurance did he cherish for the future?

31. Give Absalom's history before he plotted for the throne.

32. How did he go to work to "steal the hearts of the people?"

33. Describe the method of his rebellion.

34. What did David do on hearing the tidings?

35. Describe the battle.

36. Where did David await the issue?

37. How were the tidings conveyed to him?

38. Explain the reasons for his grief.

39. Describe the commitment of the work of building the temple to Solomon, and the reasons.

40. What significance in Solomon's name?

41. What preparations had David made?

42. To whom did David ascribe his military success?

43. What larger kingdom did he foresee?

44. What was commended in Lesson XII?

45. Mention some of the warnings.

THE INFLUENCE OF HEAVEN ON EARTH.

Rev. George Matheson, D. D.

"Those that be planted in the house of the Lord shall flourish in the courts of our God." — PSALM 92: 13.

PLANTING is opposed to grafting. This is a defence of early religious training. The Psalmist says that those who from the outset have been reared in the light of God get a great advantage in after years. But what is the advantage? What does he mean by saying, "if they are planted in God's house, they shall flourish in God's courts?" It is commonly thought to mean that those who get in shall get further in. I think it is quite the reverse, "those who get in shall get further out." The courts are outside the house — nearer to the world, than the house. What is meant is that the unworshipful man shall have more worldly power, that he who seeks first God and His righteousness shall have temporal strength added to him. And is not that true? Do we not see it every day? Is not the training for God the beginning of earthly wisdom? Are not the powers of mind that fit us for heaven precisely the powers that fit us for earth? Is not the merchant helped by a calm judgment? Is not the master aided by a strong will? Is not the poet stimulated by a great, yea, by an impossible ideal? Is not the work of each day helped by the vision of tomorrow? Truly, the outer courts of God are possessed by him who has entered in.

O Thou Eternal One, I need Thee for time! They are always telling me that earth is the robbing-room in which to prepare for heaven. Rather hast Thou said that heaven is the robbing-room in which to prepare for earth. It is within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people.

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ple. It is from behind the veil of eternity that I speak to the things of time. I could not bear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I would sink beneath the burden and the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in, then, Thou great sea! Roll in upon the hot sands of time, and lave the thirsty land! Roll in upon the beach, and wash the impurities away! Let us hear the sound of Thy waves and we shall hear the rumbling of earth's chariot wheels; he who has lain one moment on Thy breast is fit to tread the dusty courts of time. — *Christian World* (London).

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THE NEGRO PROBLEM IN THE BLACK BELT OF THE SOUTH.*

Booker T. Washington, M. A.
Principal of Normal and Industrial School, Tuskegee.

NO subject during the last thirty years has occupied the attention of the American people both North and South to the extent of the one which I shall attempt to discuss in your hearing this afternoon. A year ago last summer when six hundred of our people set sail from the port of Savannah, Georgia, bound for Liberia, Africa, the news flashed at once all through this country that the colored people have begun to return to Africa, the land of their fathers, and we will be very soon rid of the Negro problem. But those people who reasoned thus forgot that that very same morning, before breakfast, about six hundred more Negro children were born in the South. So at that rate and in that way this problem will not disappear very soon.

The other day I was riding on the train with a gentleman who tried with great emphasis to convince me that, after all, the Negro as a race is disappearing in this country, that he is fast being absorbed and becoming part of the white man. There are one or two little difficulties in the way of that suggestion. I don't know that you have ever noticed—but you would have noticed it many times if you were a black man—that the moment it is established that a person has even one per cent. of African blood in his veins he becomes a Negro—he falls to our pile in the count. The 99 per cent. of Anglo-Saxon blood, when weighed by the side of the one per cent. of African blood, counts for nothing. So you see we are a stronger race than you are, and at that rate we will sooner absorb you than you will absorb us.

I have a friend down in Georgia who argues from the platform and through the press that the way to get rid of the Negro problem in America is to set aside a vacant territory and put the Negro on it and let him grow up a race unto himself. There are two difficulties about that suggestion: In the first place, you would have to build a wall about that territory to keep the black man in it; and in the second place you would have to build another wall about it, and a much higher one, to keep the white man out of it. In fact, if you were to build ten walls about Africa today, you couldn't keep the white man out of Africa, especially if he hears that there is any gold in Africa!

No, no, my friends, this problem will not be solved in any of these ways. There is but one way to solve this problem, as there is but one way to solve all problems, and that is God's way. Treat the Negro as a Christian gentleman, no more, no less. We are going to stay here, if for no other reason than to help you. Wherever you want Christianizing we are going to make you more Christlike. I suppose you think we have a pretty hard task on our hands; but we are not discouraged; we are going to keep at the work, and I think that finally we are going to succeed.

But, seriously, I did not come here to talk along these general lines. My history and opportunity have not fitted me to be your teacher along any educational line. I was born in a small, one-room log cabin, in the State of Virginia, on a slave plantation, about the year 1857-8. I remember that early one morning at the close of the war, word was sent around that all the slaves should gather at the big house. In company with seventy or eighty other slaves we went to the veranda of the big house, and after listening to the reading of some papers my mother whispered to me, "My boy, now we are free." After that we went into the State of West Virginia and I began working in a coal mine for the support of my mother and myself. While there I heard in some way of an institution in Virginia, General Armstrong's Hampton Institute, an institution where a poor black boy could go and have opportunities to work for a portion of his education. I began to save every nickel that I could get hold of, and after economizing and sacrificing for a number of months I started out on foot to make my way to Hampton Institute in Virginia. I walked a greater portion of the distance. Finally, I found myself in the city of Richmond without money, friends, or a place to stay. I walked about the sidewalks of that city until nearly midnight, when I came upon an opening under the sidewalk that presented a tempting place to sleep, so I crept into that hole and slept till morning. Next morning I found myself near a ship that was unloading pig iron. I asked for work, and the captain very kindly gave it to me. I worked on that vessel by day and slept in that hole during the night until I had earned money enough to continue my way to Hampton Institute, where I soon arrived, with a surplus of fifty cents in my pocket. I told General Armstrong what I had come there for, and he said in his great, hearty, whole-souled way to me that if I was worth educating he would give me the chance to go through the Institute. While at that Institute, where I was enabled to work for the greater portion of my education, I resolved that if God permitted me to finish the course of study I would go to the far South, and into what is sometimes termed the black belt of the South, and give my life in whatever humble way I could toward providing that same kind of chance for self-help for young men and

young women of my race that I found provided for me at Hampton.

Tuskegee Institute.

In 1881 I left Hampton and went into Tuskegee, Alabama, a section of our country where the colored people outnumber the whites as high as six or seven to one. It was in the midst of this section that this Institute was started, in a small shanty, an abandoned church, with one teacher and thirty students. It has greatly grown in these years until we have now eight hundred young men and women gathered from nineteen States, their average age being about eighteen and a half years. In all of our departments, literary and industrial, we have seventy-nine instructors.

In everything that we do at Tuskegee we try to make a thorough and systematic study of the actual conditions and needs of the masses of the people by whom we are surrounded. I remember talking some time ago, in the city of Boston, with a young colored man who was taking a course in medicine. I asked him, among other things, what branch he was giving special attention to. He said, nervous diseases. I asked him where he expected to practice. He said he was preparing to practice among the colored people in the Mississippi bottoms. I said to him, "My friend, did it ever occur to you that not one black man in a hundred thousand is ever troubled with nervous prostration?" Now, at Tuskegee our course of study corresponds largely to a high-school course of study. While our Institute is in no sense a denominational one, we do try to make it in the highest and best sense a Christian institution, we try to emphasize in everything that we do that religion is not only something to be used in the prayer-meeting and on Sundays, but something to be practiced in one's daily life as well. And of all the lessons needed to be taught and emphasized, not only among the black people, but among both races in the South, there is none more needed than that.

Perhaps the thing that has been most emphasized in our work is that we have from the first combined, with literary and religious teaching, industrial teaching as a means of giving the masses of our people an opportunity to lift themselves up. In the present condition of these masses we find that this industrial teaching has several decided advantages. In the first place, few of our young men and women would be able to stay in school and pay in cash what we charge for board without the opportunity to work out part of their board bills. In that way they are in school a nine months' session. We find by experience that we can furnish labor that has an economic value to the institution and at the same time give the students the opportunity to learn something from that labor. For example, we cultivated by the labor of our young men this year, 600 acres of land, and cultivated it not only in a way to make it pay our boarding department, but at the same time to teach the student the science and chemistry of the soil, drainage of the land, the culture of fruit trees, care of stock, and to teach him the hundreds of other lessons important for any people in an agricultural section to understand. We are now putting up a large three-story brick building, and our young men have manufactured every brick that goes into that building. In fact, they are doing everything in connection with the preparation of the material and erection of the building; and in the end we not only have that building for our permanent use, but the students have the knowledge gained from its erection. While they do that kind of work, the girls to a large extent make, mend and launder their clothing. And that kind of teaching is not carried on in any haphazard way. At the head of each one of our twenty-five industries is a competent, intelligent instructor, so that our student is not only learning practical trades, but he is also learning the mechanical and architectural drawing which underlies those trades, so that he can go out and become a master of that industry. I often wonder why it is that the colored people work so hard as they do, and so large a proportion of their earnings has to be sent into the West to buy meat and corn on which to live while they are raising their cotton crops. I think I never understood it until traveling in Illinois I saw out there a white man raising corn. He was sitting on a cultivator, or something of that kind, and all the work he seemed to be doing was holding back two fine spirited horses to keep them from working themselves to death; and he had a great big umbrella over him. I never had seen a man planting corn in that way before. This machine seemed to plow up the ground, lay off the furrows, drop the corn into the furrows and cover it, and it was planting two rows at a time. Well, after a while I had an opportunity to see a black man down in Georgia planting corn. I saw an old mule going at the rate of about half a mile an hour, and I saw a barefooted black man behind that mule. He had a pole about five yards long hitched to an old plow. The old mule would go a few yards and the man would reach back and get that pole and lay it on the old mule, and then he would go a few yards further and get a rock and knock the old plow together. The plow was about six inches wide and cut about three inches into the ground. At the end of the row he would have to stop and fix up his har-

ness, which was tied together with strings and rags. And then he would go on a few yards further and would have to stop and fix up his pants—he was what we call down South one of those "one-gallus" farmers. He would have to go over that land at that same rate with this old mule and plow it, then he would have to lay off the furrows, and somebody would have to come along behind him and drop the corn in the furrows, and then somebody would have to come along and cover the corn. My friends, my object in industrial education is to give the Negro in Alabama such skill that he can raise corn sitting down under an umbrella, if necessary, just like that white man. Is there any harm in that?

Now, while friends in the North and elsewhere have given us money to a large extent to pay our teachers for their services, and to buy material which we could not produce, still almost wholly by the labor of those students, in the way I have mentioned, we have built up during those fourteen years at Tuskegee a property that is now valued at \$250,000. We have in all 1,400 acres of land on which that institution is located. Counting large and small, we have thirty-seven buildings, and all except three have been erected by the labor of the students in the way I have described. The annual expenses of carrying on this work are now about \$80,000. There is no mortgage upon any of this property, and it is all deeded to an undenominational board of trustees who have control of the institution.

But what is the object of all that—what is it that we keep in view? It is not a practicable or a desirable thing for the North to attempt to educate directly all the colored people in the South, but it is a perfectly practicable thing for the North to help the South educate the strong Christian leaders who, when they get their education, will go out among the masses of our people, and show them how to lift themselves up. That is the problem that the Tuskegee Institute seeks to solve.

What is this

Actual Condition of the Colored People

by whom we are surrounded in these plantations? The first year that our people got their freedom they had nothing on which to live while they raised their first cotton crop. They had to go to their former masters and get money and provisions advanced to them, so that they could live while the first cotton crop was growing. In that way they got in debt; and in that way started in the South what is known as the crop-lien or mortgage system—a system which has proven a veritable curse, not only to the black man but to the white man, from the very day it was instituted. By reason of this system you will find that in the cotton-growing districts of the South today at least three-fourths of the black people and a large proportion of the poor white people are deeply in debt; you will find them mortgaging their crops for food on which to live; you will find them living in small, one-room log cabins, and attempting to pay a rate of interest ranging from 15 per cent. to 40 per cent. Of course they come out in debt at the end of the year. It is not hard to understand something of what the moral and religious condition must be where the large proportion of them eat, sleep, cook, get sick and die, in one room, year after year. When I go to these plantations and see as many as six, eight, and even ten people, of all ages and sexes and conditions, living under all circumstances in one of these one-room log cabins, I answer to those who call any people one of the most immoral people, that any people who can exist under such circumstances, and in any measure keep their morals, are among the most moral people on the face of God's globe.

What is the remedy for this condition of things? The masses of these people on these cotton and rice and sugar plantations work from year to year. But though they work as they do, they do not know how to utilize the results of their labor. What they earn gets away from them mainly by reason of this cursed mortgage system, and for whiskey, high rents, cheap jewelry, snuff, and in a thousand ways that I have not time to mention.

Last May I was asked to attend the closing exercises of the school of one of our graduates. He went through our literary course in connection with getting an agricultural education. After that he went back to his plantation home where he found the people in debt, living from hand to mouth on rented land in these small, one-room log cabins. They never had had any school for longer than three months, and that was taught in a wreck of a log cabin. That man took the three months' public school as a nucleus for his work. He went among the mothers and fathers and found out what the individual needs and weaknesses were. He very soon organized these older people into a club or conference that met every week; and that young man would sit down, and in a plain, simple, common-sense way, teach those people better methods of agriculture, how to economize, how to cut off an expense here and another there. He kept their accounts for them in many instances, and told them what to buy and what not to buy. And in that way he very soon got those people out of debt and into homes of their own. In addition to that, the first year, by their own contributions, they built and fur-

nished with apparatus a comfortable little frame school-house that replaced the wreck of a log cabin. The next year they added a month to the three months, the year following they added another month, and now every year they have a school taught seven months.

Now, my friends, I wish that you could have had the privilege I had of going into that community and looking into the faces of those people, seeing them beaming with hope and delight. I wish you could have gone with me into their little cottages, containing two and three rooms. I wish you could have gone into their Sunday-school and day-school and seen the complete revolution that has been wrought in the industrial, religious and moral life of that community. Not a single dollar was sent to them from the outside with which to make any of those improvements, but every improvement was the result of their having this leader to show them how to take their money that had hitherto been scattered to the winds, and concentrate it in the direction of their own civilization. If I know anything about this problem in the South, it is to that kind of work that we have got to look for the solution.

My friends, there is another reason why we preach and emphasize this industrial training: because we find every year that as we can put a black man into a Southern community who can start any industry by which that Negro makes the white man depend on him for something, a change does take place in the relations of the two races. When the black man gets to the point where he can get a mortgage on a white man's house that he can foreclose at will, you will find that that white man will not drive that Negro away from the polls when he sees him going up to vote. Let us go on sending out into the South young men who, by reason of their knowledge of improved agriculture, can raise forty bushels of corn on an acre, while the white man across the way raises only twenty bushels on the same kind of land, and the white man will come to the black man to learn, and they will sit down and talk about it and be good friends.

It is right and important that all the privileges guaranteed to us by the Constitution be ours, but it is vastly more important that we be prepared as a race for the exercise of those privileges.

My friends, this problem concerns 60,000,000 of your people and 10,000,000 of mine. We are here; we rise as you rise, you fall as we fall. When we are strong you are strong; when we are weak you are weak. The Negro cannot afford to be wronged in this country, the white man cannot afford to wrong him. If others will be little we can be great, if others can be mean we can be good, if others would push us down we can help push them up. You ask me if we are not discouraged and disheartened by such laws as have been enacted in some of the Southern States. I answer, that no Southern State can enact a law to harm the black man that does not harm the white man in greater measure.

Think of it, my friends, we went into slavery a piece of property under guard, we came out American citizens; we went into slavery pagans, we came out Christians; we went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue; we went into slavery, as it were, with the slave chains clanking about our wrists, we came out with the American ballot in our hands. Progress, progress, is the law of God, and under Him it is going to be the Negro's guiding star in this country. — *Chautauqua Assembly Herald.*

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*An address delivered in the Amphitheatre at Chautauqua, August 1.

The Conferences.

(Continued from Page 8.)

changed, and other alterations are being made in preparation for the new pipe organ.

Bloomfield.—Rev. and Mrs. Geo. C. McDonald are rejoicing over the arrival of a daughter, who came to the parsonage on Sept. 4. The church property has been improved by the introduction of a modern range and a stream of running water into the parsonage.

Personal.—Considering his repeated denials that he proposed doing anything of the kind, much surprise is naturally felt among the brethren at the withdrawal from the ministry and the denomination of Rev. Hiram F. Reynolds. And this after the General Conference had just provided for the appointment of Conference evangelists! However, the former associates of Mr. Reynolds will wish him well as he unites with the "Association of Pentecostal Churches of America." While a pastor with us he was faithful, devoted and successful.

Plainfield.—The Ladies' Aid Society realized a nice sum from the sale of ice cream at the political rallies. The W. F. M. S. has reorganized, with Miss Lydia Sherburne president. A good delegation attended the Northfield camp-meeting. The Ladies' Aid Society are soon to repair the parsonage.

District W. F. M. S.—A meeting of this organization was held at St. Johnsbury, Sept. 2-3. Miss Rosa Cooper, of Plainfield, district secretary, had well worked up the meeting beforehand, and the affair was a decided success. Mrs. Phebe Stone Beaman, Conference corresponding secretary, gave an address on "Safe Investments." Mrs. Hawkins, for nearly thirty years a missionary in India, gave a very interesting address Wednesday evening, and also a talk to the children. Good papers were also given by local talent.

RETLAW.

New Hampshire Conference.

Dover District.

Somersworth.—All profoundly sympathize with Rev. and Mrs. G. H. Spencer on account of the sudden death, by cholera infantum, of their latest born who was only ten months old, and after a few hours' illness was caught away, Sept. 5, to be under Divine tuition in the Paradise home.

Greenland is going on well in all lines. Pastor and people are mutually pleased so far as heard from, and the camp-meeting was to them an occasion of profit.

Grace Church, Haverhill. will observe its 25th anniversary with appropriate exercises, Sept. 25. A strong committee has been appointed by the quarterly conference to devise plans therefor, and to send out the invitations, which will be done at once, as the time is short.

Third Church, Haverhill. although weakened by the removal of a number of its live and wise workers, yet reports two classes very well attended and a good interest in Sunday-school and Epworth League work all through the vacation season.

Garden St., Lawrence.—The "shadow of the valley" darkens all the scene; but Rev. E. R. Williams, providentially free, has been secured to act as pastor, awaiting the termination of Rev. O. S. Danforth's disability, which we now fear will be by his transfer to the better land.

Rev. O. Cole has so far rallied from his acute attack at Heddington as to remove to Haverhill, Mass., where he is reported as slowly regaining strength.

This scribe enjoyed the privilege, by invitation of President Curi, after six years' absence, of visiting and taking part in the Groveton Camp-meeting. We met many old friends, and noted the absence of many others who have joined the invisible host in the presence of the "Best Beloved" forevermore.

The Bishop made no mistake in his appointment of the presiding elder of Concord District this year—so the pastors and people seem to think after a half year's official service; and so say we all of us. May he have equally good success in manning the work which must next be "oldered!"

Methuen is gratefully surprised at the apparent physical strength shown by the invalid veteran, Rev. L. L. Eastman, whose ambition so far exceeded his strength as to set him at work with his scythe to mow his lawn despite the

remonstrances of his wife. Mr. Eastman's presence at the camp-meeting at Heddington was a surprise to many, and his testimonies and prayers in the altar services, given with such earnestness notwithstanding difficulties of utterance, should stimulate others to hearty work while in the prime of life.

St. Paul's, Lawrence. is doing excellent work, and Pastor Byrne is commended everywhere as energetic and tactful. Under his leadership the work is grandly honoring the labors of his predecessor, on whose foundation he builds.

All our work suffers more or less, but I most earnestly hope that no pastor will excuse himself until he has told his people of the pressing need of our Missionary Society on account of its debt, and done his best to get something to apply thereon. This district ought to do its full share in this work, and get it out of the way before Oct. 15, that it may not hinder the regular contributions of the year or be in the way of special work.

Rev. J. W. Adams, of Methuen, who is gaining ground, will have as pulpit supply next Sunday Mr. Howe of Melrose, then after quarterly meeting Rev. James Noyes will be welcomed by his old charge for a Sabbath.

The recent assignment of the J. B. Watkins Co. of Kansas calls to mind the disastrous failure of the Winner Co. and of the Knox Banking Co., by which many of our Eastern people lost heavily. The fact that in each of these concerns many Methodist preachers and poor people had invested their few hundreds of dollars, and lost it all or nearly all, is a suggestive side-light on the character of the stump oratory of the day which represents the Eastern creditor as a blasted plutocratic gold bug, deserving to be crushed, forgetful that trust funds are largely involved in this kind of disaster. G. W. N.

Manchester District.

Rev. G. A. Tyrell served as a policeman at Claremont and Northfield (Vt.) camp-meetings.

Only a portion of the churches of the district took the special missionary offering. There is yet opportunity for it to be done. We hope Manchester District will do its full share in this work.

Fourteen churches are in the first class in their missionary giving for the past Conference year, to seventeen the year before. Of these Sunapee steps from the fourth place in rank to the first. First Church, Salem, goes from 18 to 2; Westport, 13 to 8; Keene, 10 to 4; Mansville, 21 to 6; Chesterfield, 43 to 7; St. Luke's, Derry, 35 to 9; Marlboro, 16 to 12; Wilmet, 24 to 13; West Swansy, 17 to 14. Seven that were in the first class a year ago have dropped down the scale—two of them to the second class, three to the third class, and one to the fourth. Let every church make earnest effort to put itself into the first class; and, even if the times are hard, let special efforts be made not to fall behind in any of these great causes.

Rev. G. W. Buzzell is doing earnest work at Hudson. He has been holding outdoor meetings Sunday afternoons in a grove near the parsonage. This place needs a grand revival of Holy Ghost power. B.

East Maine Conference.

By some oversight the name of Evangelist Frank Jones, who rendered such important and conspicuous service, was omitted from my account of the camp-meeting at Northport. From the commencement, altar-services and after-meetings, following the preaching services, were in his charge, and were often seasons of power and blessing, while his cheerful presence and seemingly unwearied activity contributed so much to the success of the meeting. Your scribe is at a loss to account for such an omission on his part. Open-air services were held at noon in Ruggles Park, in which he participated. A. J. L.

Rockland District.

Nobleboro Camp-meeting.—Monday, Aug. 17, was a delightful day. The evening service opened the District League convention. The temple was beautifully decorated with mottoes, flags and flowers. Read's Orchestra furnished music. Dr. E. M. Taylor, of Boston, delivered a fine address. On Tuesday all the services were worthy of the beautiful day. The cry of repentance was heard early in the day, and before night-fall the shout of victory took its place. Dr. Taylor's sermon will long be remembered. The Junior League hour, led by Rev. C. L. Banghart, was much enjoyed. At 2 P. M. Rev. Luther Freeman, of Newton Centre, Mass., preached a sermon of strength, beauty and power. In the evening Rev. J. H. Irvine was the preacher. Much credit is due the president, Rev. N. R. Pearson, and Rev. D. B. Phelan, chairman of the executive committee, for the success of League day.

Wednesday found the camp rejoicing and ready for good things at the sunrise meeting. Many new-comers added to the growing interest. Although the day was broken by repeated showers, yet it was one of profit. At 10 A. M. Rev. S. A. Bender preached. At 2 P. M. Rev. A. W. Pottle preached on "The Beauty of Holiness"—a practical and helpful sermon. In the evening Rev. T. S. Ross preached and much conviction was manifested.

Thursday, Dr. Rees did not arrive as expected, and Rev. S. L. Hanson gave a fine sermon. At 3 P. M. the temple was crowded to overflowing to listen to Rev. Matt. S. Hughes, who also preached in the evening. A visitor of many camp-meetings declared this to be the greatest sermon he ever heard on a camp-ground.

Friday, the problematic day of the meeting, was better than usual. More preachers and workers stayed, and larger audiences were present. Rev. Carl E. Petersen preached a characteristic sermon in the morning, greatly delighting and helping the people. Dr. Rees arrived, and preached at 1 P. M. a sermon full of thought, conviction and emotion. At 3 P. M. Rev. M. T. Anderson preached and in the evening Rev. C. L. Banghart led a very helpful closing service.

Excellent singing, under the leadership of Rev. L. G. March, was a marked feature of all the services. Evangelist F. H. Jones rendered splendid aid during the week. The district stewards heartily endorse the plan of employing him for the year.

Space will not permit mention of the many other meetings and good things, but in addition to those referred to the following were present and rendered valuable help in many ways: Revs. S. H. Beale, C. A. Plumer, J. A. Moreau, J. W. Price, C. F. Doughty, A. E. Russell, C. W. Bradley, A. L. Nutter, A. J. Jones, H. D. Fleming, C. F. Smith, C. W. Lowell, C. F. Butterfield, W. A. Mearns, G. E. Edgett, M. S. Preble, C. Garland, W. E. Dunnech—making thirty-two preachers present during the week. A goodly

number were converted, and many others went away impressed with the importance of being Christians.

If the people had stayed, we could have furnished good preachers all day Saturday. We need society cottages, so that people can remain on the grounds. Who will be the first to build? No taxes, no ground rent, and the trustees will pay a fourth the expense. Next year the Association is to celebrate its twenty-fifth anniversary. W. W. O.

New England Conference.

South District.

Boston Preachers' Meeting.—The Evangelical Alliance took the place of the Preachers' Meeting last Monday. Next Monday, Sept. 21, the first regular program of the season will be presented.

South Boston, St. John's.—Rev. W. T. Perrin, pastor, preached last Sunday evening upon "The Theatre."

Boston, Baker Memorial.—A Woman's Home Missionary Society was organized in this church, Sept. 11, with Mrs. H. E. Swift as president. Mrs. Potter, of Illinois, addressed the morning congregation, Sept. 13, upon the work of the organization. Sunday evening last an Epworth recognition and installation service was held, with Dr. O. S. Marden as the principal speaker. His theme was, "Making the Most of Life." It was a delightful and impressive hour.

Italian Church.—Who will help? The Italian Methodist Episcopal Church at the North End of Boston is greatly in need of three English-speaking teachers in the Sunday-school. Many of the young children and youth are taught in the public schools, and understand English, and they need instruction in Sunday-school lessons in that language. Are there not three devoted young Christians in our Epworth League in this city who will enter this open door for doing much good?

Atlantic.—This young church has had a severe trial of its faith and test of its perseverance for a year or two past. Its standing in the community has been somewhat discounted by an unholiness and disastrous leadership. Now its new pastor, Rev. I. E. Price, of Ohio, a student in the Theological School, is secure in the confidence and love of his people and is regaining for the church the ground that had been lost.

Hyde Park.—Rev. F. T. Pomeroy, pastor, is preaching a series of Sunday morning sermons upon the general theme, "The Bible View of Man." The following are the special topics: Sept. 13, "What is Man?" Sept. 20, "The Ruined Man;" Sept. 27, "The Redeemed Man;" Oct. 4, "The Glorified Man."

Uxbridge.—This society closed the church at the opening of September for six weeks, in order that improvements might be made. The work is progressing finely, and it is expected that the edifice will be reopened Oct. 15. Rev. Arthur Dechman, pastor. U.

Worcester, Tent-meetings.—The tent that Rev. Alonso Sanderson has used so effectively during the past few weeks is now doing service over on Union Hill, and Rev. H. P. Rankin, pastor of Coral St., is directing the exercises. Judging from the names of some of those assisting, I should think he was making an effort to reach some of our French residents—a very difficult thing to do, by the way.

Preachers' Meeting.—The Methodist ministers of Worcester and vicinity will resume their regular monthly assemblies next Monday in the parlor of the local Y. M. C. A. The speakers will be Rev. Geo. R. Gross, of Cherry Valley, Rev. L. W. Adams, of Webster Square, and Rev. J. H. Humphrey, of Milbury.

RE-OPENING AT TRINITY CHURCH, WORCESTER.

Wednesday, Sept. 9, was a great day for Trinity Church. Though the weather was unfavorable, large congregations assembled both afternoon and evening to celebrate the reopening of the church after extensive repairs, and also the twenty-fifth anniversary of the dedication of the church. The edifice was dedicated on the 25th of April, 1871, Bishop Simpson preaching the dedicatory sermon. It was thought wise to postpone the celebration of this event until after the summer vacation. During the summer months the large auditorium has been completely renovated. The dark and sombre aspect of the church has given way to a bright and cheerful appearance produced by an entire recoloring. Allen & Hall of Boston deserve great credit for the entirely satisfactory manner in which they have done the work. Electricity

has been substituted for gas, giving the people a brilliantly illuminated audience-room and vestibules for their evening services. New and elaborate front doors, through the glass panels of which the light may attract the passers-by, have been put in. New carpets for the audience-room and vestibules, new frescoing for the large vestry, and an entire recoloring and refurnishing of the ladies' parlor, are among the many and needed improvements made. The whole expense of these improvements is \$4,740. Prior to Wednesday \$3,000 of the amount had been provided for, leaving a balance of \$1,740 to be raised. This amount was fully subscribed at the afternoon and evening services.

Bishop Mallietou preached an inspiring and helpful sermon at the afternoon service upon the text Habakkuk 11: 14, the general topic being, "Some Essential Factors of the Ideal Progress of Humanity." Bishop Mallietou was the first pastor of Trinity, and his many friends were glad to unite in a hearty reception to him and the other invited guests at the close of the afternoon service. In the evening addresses were made by Rev. Dr. J. D. Pickles, Rev. Dr. V. A. Cooper, Rev. Dr. W. H. Thomas, Rev. John H. Mansfield, and Rev. Dr. Gould, all but the latter of whom were former pastors. An historical address was given by J. K. Green, Esq., a member of Trinity Church. Letters were read from Rev. C. N. Smith, D. D., under whose supervision the church was built, Rev. A. B. Kendig, D. D., Rev. J. A. Cass, and Rev. W. T. Perrin.

Every one interested must feel particularly grateful to Rev. R. F. Holway, the pastor, for his energy and persistence in securing these changes; and too much praise cannot be given to the following brethren: John Legg, W. B. Fay, W. A. Warden, D. G. Tapley, Chas. Castello, Geo. C. Bryant, C. B. Goddard, and C. L. Clark, who served as the committee on church improvements; and also to A. B. F. Kinney, Emerson Warner, M. D., Mrs. W. S. Clark, Mrs. H. H. Houghton, and Mrs. Aisirus Brown, under whose direction the anniversary exercises were held.

A feeling of hopefulness pervades all departments of the church, and old Trinity bids fair to win even greater victories in the future than in the past. QUIN.

North District.

Newton.—The pastor, Rev. Dillon Bronson, preached last Sunday for the first time since his return from an extended European tour.

Maynard.—The pastor, Rev. I. A. Mesler, reports having received 28 persons into the church from probation, Sept. 6.

Cockituate.—Notwithstanding the great business depression in this town, our people are renovating their church to the extent of about \$3,000. Rev. M. Emory Wright, the pastor, is wisely and vigorously leading in this work, and already sees certain success.

East District.

Salem, Wesley Church.—The East District Epworth League held a very large and entirely successful convention in this church on Labor Day. Dr. Marden gave the address in the evening.

North Reading.—The young church here now numbers 24 members, 6 having been received from probation, Sept. 6. On that day 2 were baptised—one in the river and one by sprinkling. Rev. G. R. Bent, who lives here, is a great help to the people and to the preacher as well. The outlook is encouraging. Rev. Wm. E. Hopkins is pastor.

Broadway Church, Lynn.—August 31, Marion, the fifteen-months-old daughter of Rev. and Mrs. E. H. Thrasher, died of cerebral meningitis. At the funeral in Lynn, Sept. 2, Presiding Elder Knowles and Rev. William Full spoke to the great comfort of the bereaved ones. At Nashua, N. H., Sept. 3, occurred the final burial service, Dr. Durrell tenderly officiating. The interment was at Woodlawn, beside the form of Helen, aged twenty months. The pastor writes: "This second unlooked-for affliction has seemed suddenly to blot out the very sunlight of home; yet the sympathy of Jesus and the tender ministry of friends have arisen as heavenly lights in earth's darkness."

Beverly.—Rev. W. A. Thurston is tireless. He began on Monday, Sept. 14, a tour in a Gospel Wagon, comprising in his itinerary the following cities and towns: Beverly, Manchester, Rockport, Gloucester, Essex, Ipswich, Rowley, Newburyport, Byfield, Groveland, Haverhill, Bradford, Lawrence, Lowell, Andover, Middleton, Danvers, Peabody. His band of workers, of which he is the leader, is made up as follows:

(Continued on Page 16.)

China Dinner Sets and Lamps.

We have ready for exhibition the largest, most valuable and comprehensive stock of FINE LAMPS and DINNER SETS ever shown by us. The former display is on the Gallery Floor, and the latter in the Dinner Set Department (3d Floor). Whether fine table services complete, course sets, or matchings to old sets, intending buyers or those interested in seeing the best productions of the potters' and glassmakers' art will find an extraordinary collection. Intending buyers will find in the Dinner Set Department more than fifty decorated stock patterns to choose from, ranging in price from the ordinary everyday set up to the finest china services, \$10 to \$800; and being stock patterns they can be matched for years to come, an advantage appreciated by experienced housekeepers.

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In another column in today's paper will be found an advertisement of Warner's SAFE Cure. The Company manufacturing this old time kidney and liver medicine have for the past five or six years endeavored to do without religious papers, confining their advertising principally to the secular dailies, posters and their annual pamphlets. But they have returned to their first love and have made long time contracts with the best of religious publications, thus vindicating their intelligence and the value of the religious press as an advertising medium.

Church Register.**HERALD CALENDAR.**

First Gen. Dis. Ep. League Convention at Providence, R. I. Sept. 29-Oct. 1
Providence Dis. Ep. League Convention at Bristol, R. I. Sept. 22
Norwich Dis. Ep. League Annual Convention at Stafford Springs, Ct. Oct. 27
Norwich Dis. Min. Assn., at Hockanum, Oct. 18, 20

W. H. M. S. - The annual convention of the New England Conference W. H. M. S. will be held in Hyde Park the afternoon and evening of October 7, and the morning and afternoon of October 8. Full particulars later.
SARAH WYMAN FLOYD, Conf. Uor. Sec.

MINISTRIAL ASSOCIATION at Bridgewater, Oct. 12-14.

PROGRAM.

The Coming Man in the Pulpit; the Demands upon Him and How to Meet Them, M. S. Hill; How Methodism may be Perpetuated, J. H. Barker; How to Conduct a Revival, G. J. Palmer; Divine and Human Elements in Revivals, H. E. Luce; Why Six Months' Probation? H. E. Steaton; The Class-meeting, F. W. Towle; Advantages and Disadvantages of the Itinerancy, W. H. Patton; The Relation of Death to Future Probation, E. V. Allen; The Call to the Ministry, A. E. McMahon; Instruction in Doctrine by Parents and Teachers, D. H. Piper; How to Obtain the Best Results from Our Epworth Leagues, M. H. Sigrell; The Relation of Bible Study to the Work of the Holy Spirit, J. W. Hatch; The Relation of the Preacher to the Sunday-school, E. O. Smith; The Pastor's Duty to Instruct his Church in Family Worship, J. L. Pinkerton; The Ideal Prayer-meeting, E. B. Scribner.
Evening services: Monday, praise service led by M. H. Sigrell; preaching by F. H. Osgood. Tuesday, praise service led by F. H. Osgood; preaching by P. E. White, alt. F. W. Towle. Wednesday, address by S. H. Boynton.
It is expected that Rev. A. F. Chase, of Bucksport, will be present and give an address at some time during the meeting.
A. E. LUCE, Sec.

\$2.00 to the Hoosac Tunnel and return via the Fitchburg R. R. excursion of Sept. 19.

BANGOR DISTRICT MINISTERIAL ASSOCIATION.

The fall session will be held in Dixmont, Oct. 12-14.

PROGRAM.

PRERACHES: Monday evening, T. F. Jones. Tuesday, afternoon, J. M. Frost, followed by the Holy Communion; evening, address by E. B. Thorndike, of Springfield, Mass.; Wednesday, afternoon, E. H. Boynton; evening, C. O. Whidden.
ESSAYS: Best Mode of Pastoral Visiting, Payson, Carter, Lermont; What Change of Method is Necessary to Meet the Changed Conditions of Our Camp-meetings? Hamilton, Higgins; What Constitutes a Successful Sunday-school? Johnson, Small, Miller; The Reserved Force of the Church - How shall it be Developed? Campbell, Johnson, Boivie; The Duty of Ministers in the Present National Campaign, Lidstone, Hatch; Is Higher Criticism Trimming the Lamp or Putting Out the Light? Jones, Dow; To what Extent is Healing by Faith Scriptural? Day, Pierce; Bible Idea of Missions, La Marsh, Brown; Why the Time Limit was not Changed by the last General Conference, Haley, Frost; Conference Evangelists as Granted by the General Conference, Foss; Outlook for Bangor District, Boynton; Holiness as Taught by Our Church, Whidden, Towle.
Let there be a full attendance.
W. L. BROWN, J. F. HALEY, G. H. HAMILTON, Com.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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For health or pleasure. The appointments of a first-class hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, electricity, all baths and health appliances. New Turkish, Russian and Natural Sulphur Water Baths. Try tonic air, SARATOGA waters, croquet, lawn tennis, splendid wheeling. Open all the year. Send for illustrated circular.

A CHARGE WANTED. - A young man, just across from Ireland, holding a local preacher's license, would be glad to hear of an opening as a supply. He has been preaching on circuits in Ireland as an evangelist and supply for two or three years, and is anxious to join the ministry of the M. E. Church in this country. He holds several letters of recommendation, among others one from the vice-president of the Irish Conference. If any of our presiding elders are in want of a man to fill some charge, please address, Rev. H. B. ALLEN, Derry, N. H.

BOSTON PREACHERS' MEETING. - The first meeting of the Boston preachers after the vacation season will be held in Wesleyan Hall, Monday, Sept. 21, at 10.45 a.m. Dean M. D. Snell, of Boston University Theological School, will address the meeting upon some of his recent experiences in the Old World.
A. W. L. NELSON, Sec.

Marriages.

MONTITH - MCGIBNEY - At the M. E. parsonage in Meru, Aug. 24, by Rev. Geo. J. Palmer, David Montith and Mrs. Mabel McGibney, both of Meru, Me.

OLMSTED - STUCKER - In Newbury, Vt. Aug. 13, by Rev. A. W. Ford, Alyce A. Olmsted, of South Newbury, and Laura B. Stucker, of Newbury.

BROWN - WILLIAMS - Also at the same time and place, by the same, Edwin M. Brown and Lydia A. Williams, both of Newbury.

COOKSON - DURAND - In Newbury, Sept. 1, by the same, Charles S. Cookson and Nellie M. Durand, both of Bradford.

SNOW - HAYDEN - In this city, Sept. 6, by Rev. C. H. Mansford, Frank W. Snow and Mamie M. Hayden, both of Orleans, Mass.

LEWIS - DAVIS - In Liberty, Me., Sept. 1, by Rev. A. F. Chase, Charles Lewis, M. D., of Frostburg, Pa., and Alice J. Davis, of Liberty.

FISHER - WARD - In Hadley, Sept. 5, by Rev. E. A. Howard, Inez E. Howard, of Hadley, Mass., and Rev. C. Howard Fisher, of East Tilton, N. H.

BRIDGES - WHEES - In Hartland, Vt., Sept. 5, by Rev. L. L. Beaman, George M. Bridges, of Newtonville, Mass., and Alice Cary Weeks, of Middletown, Conn.

DAVIS - SNOW - In Winterville, Me., at the home of the bride, Sept. 10, by Rev. H. W. Norton, of Bucksport, Charles A. Davis and Mary Louise Snow.

REOPENING AT WINTERPORT. - The M. E. Church at Winterport, Me., will be reopened for divine service, Friday, Sept. 26, meetings beginning Wednesday evening and continuing through the following Sabbath. Ex-pastors and ministerial brethren are cordially invited to be present. Saturday and Sunday will be for quarterly meeting services by presiding elder. Come and help us in the name of the Lord.
J. P. SIMONSON, Pastor.

THE N. H. CONFERENCE EXAMINING BOARD hereby give notice to candidates for examination in April next: (1) That written examinations will be expected upon each subject in the first, second, third and fourth years' studies, supplemented by a general oral examination before the Board at Conference time. (2) That candidates may make arrangements, through the chairman, C. W. Rowley, of Manchester, for written examinations before some member of the Board on any of the subjects save two in each year, which will be reserved for Conference time. The subjects on which the Board declines to examine before Conference are Nos. 1 and 2 in first year, 3 and 4 in second year, 4 and 5 in third year, and 3 and 4 in fourth year. (3) Those applying for admission to Conference will be given oral examinations on subjects 3, 4, 5 and 7, and written examinations on the remainder. Members of the Board as well as the candidates are requested to give careful attention, and prepare accordingly.
By order of the Board,
L. D. BRAGO, Registrar.

EPWORTH LEAGUE SUB-DISTRICT CONVENTION. - A meeting of the chapters of the Upper Cape Sub-district will be held at Woods Holl, beginning Friday evening, Sept. 26, and continuing through Saturday. Among the speakers expected are Rev. R. F. Simon, president, and Miss E. J. Whitting, secretary, of the New Bedford District League; and Rev. O. W. Scott, president of the New England Southern Conference Epworth League.
With all who expect to attend please notify as soon as possible, Rev. Fay Donaldson, Woods Holl, Mass.
H. L. CRIPMAN, for the Committee.

W. F. M. S. - The anniversary of the New England Branch of the W. F. M. S. will be held in the Watertown M. E. Church, Oct. 13-15. Meetings of Conference and district secretaries will be held Monday evening at 7.30, and Tuesday morning at 9.30, in the parlor of the Wesleyan Home, Newton. Executive committee meeting in the parlor of Watertown Church at 10 a.m., Tuesday. No reduced railroad rates have been obtained. Delegates are advised to secure mileage tickets for large numbers coming from the same vicinity. All applications for entertainment must be sent immediately to Mrs. T. J. Berry, Watertown, Mass., chairman of entertainment committee. A large attendance is cordially urged.

REOPENING AT CONGRESS ST. CHURCH, PORTLAND. - The reopening services will be held on Sunday, Sept. 28, when Rev. C. W. Bradlee, of Rockland, a former pastor, will preach at 10.30 a.m.; Rev. C. B. Pitblado, D. D., another former pastor, will preach at 3 p.m.; and Rev. W. H. Brodbeck, D. D., of Boston, will preach at 7.30 p.m.

On Monday evening a banquet will be served by the Ladies' Circle, in connection with which addresses will be given by former pastors and neighboring Methodist pastors. All former pastors, neighboring pastors and friends are cordially invited to all the services.
GEORGE D. LINDSEY, Pastor.

BOARD OF CHURCH EXTENSION. - The General Committee of Church Extension will convene in Pittsburg, Pa., Thursday, Nov. 6, at 10 a.m. The General Committee of Freedmen's Aid and Southern Education will convene in the same city, Monday, Nov. 3. It is expected that the churches of Pittsburg and vicinity will devote Sunday, Nov. 3, to these two causes, taking the annual collection for one or the other, as may be arranged by a committee of the Preachers' Meeting. It is anticipated that the business of these two committees will be completed in time for the members of the General Committee of Missions to reach Detroit for the Annual Missionary Meeting, appointed for Wednesday, Nov. 11.
A. J. KYNNE.

Low Rates to the White Mountains.

The wealth of natural beauty and the many pleasing associations surrounding the White Mountains, make it a valuable yet interesting locality to visit. Marvelous are the works of nature which are displayed, and in many cases of so curious a construction that to one who has never visited this region there is a store of delights which has few, if any, equals. The lines of the Boston & Maine system so thoroughly cover the mountain region of New Hampshire, that every point of interest is within easy access. To permit the thousands who desire to visit this land of Paradise, the Boston & Maine Railroad will, during the period from September 10th to October 10th, greatly reduce its rates to mountain points. These tickets will permit holders to stop over at any point north of Plymouth or North Conway, and side trips to the Summit, to Maplewood, Profile House and nearly a score of other points will be on sale at Fabyan's and Bethlehem Junction. Information can be obtained at station ticket offices or at the Boston City Ticket Office, 322 Washington St., corner of Milk St.

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History.

Seven years ago Mr. Norcross went to Idaho in company with an expert of thirty-five years' experience, determined to learn the mining business thoroughly. He had money of his own and some friends to back him up. He has learned the business and secured some of the finest properties in Boise Co. Last November he returned to Boston to raise the money necessary to equip his mines. He needed the services of a "hustler," and a gentleman introduced to him Rev. George A. Crawford, who desired to leave the pastorate for a time on account of the serious illness of his wife. Mutual inquiries produced mutual satisfaction, and out of this association came the Old Clory Company. After the organization of the Company, we bought another mine, in Owyhee Co., Idaho. And this leads us to a consideration of

Our Properties.

1. The JAMES G. BLAINE, located in

Boise Basin, carries a free-milling gold ore. Opened by two shafts, two tunnels, and two open cuts. Pan tests show from \$5 to \$80 per ton. There is a stamp mill on this property.

2. The BEN HUR is also located in Boise Basin. It shows gold-bearing quartz for more than 700 feet. Pan tests show from \$17.90 to \$1,500 per ton.

3. The ALPINE has a sixty foot body of ore, rich in gold, silver, copper and lead. The ore assays from \$15 to \$800 per ton, with occasional specimens running up into the thousands.

4. The LIBERTY is one of the great mines of Idaho. With its extensions it covers 6,000 feet along one of the largest and richest veins in the State. The body of the ore carries from 3 to 38 per cent. of copper, with gold and silver enough to pay to work either for itself alone. In this body of ore there are chimneys of sulphides, bromides, and chlorides of silver, all frosted over with native silver. Experts of many years of experience declare some of these ores to be the richest that they ever saw. Ten assays of ore average \$206 per ton, and the newly

discovered ore will run high in the thousands.

5. The RECOMPENSE shows a vein 30 feet wide, carrying free-milling gold ore. There is also a large vein of silver which we have not opened yet. Our foreman at this mine, a man of good judgment and long experience, writes that he will give us from this mine, before Christmas, ore that will run \$500 per ton.

6. The BIG I, located 8 miles southwest of Silver City, in Owyhee County, has produced the richest ore in a camp of unusually rich mines. Over \$300,000 have already been spent upon it in development and equipment. Its ore body is over 100 feet wide. It has four shafts, 56, 100, 110 and 325 feet in depth. It has all the machinery necessary for mining and treating its ores. Assays run from \$100 to \$40,000 per ton. This mine will create a sensation in mining circles within six months.

In addition to these properties, we own 12 or 15 claims around them, some of which show just as well upon the surface. Altogether we have Four Hundred Acres of mining land in one of the best mining regions in the world.

Proofs.

Every statement which we make is backed by indisputable proofs. We have samples of ore, assays, bullion, patents, official reports, etc., at our office. We invite the most thorough investigation.

Miscellaneous.

We offer for sale a sufficient number of shares to complete the equipment of our properties and set them all at work producing. When that end is accomplished, **no more stock will be sold.**

No stock is divided. Our actual capital is the stock sold. Dividends paid only on stock sold. Some of the finest business men in Boston have invested liberally after careful investigation. We really believe that we have the best investment that has been offered in Boston since the early days of the Bell Telephone.

Present price of stock, 60 cents per share. It will be advanced in a few days. **Subscribe now.**

Make checks and drafts payable to the Manager or to the Vice President.

Our Book Table.

Pebbles from the Path of a Pilgrim. By Harriet B. Hastings. Boston: H. L. Hastings. Price, \$1.50.

This book contains a delightful bit of Christian autobiography. The author, the wife of Rev. H. L. Hastings, of this city, details her early history, of trial and suffering, her entrance into the new life, and her labors of various sorts in the vineyard of the Divine Master. The early chapters are pathetic. Her father died in her infancy, and here was the fate of many another child to fall into the hands of a not over-tender and careful guardian. A touch of sadness runs through all these opening pages, offset by the meekness and gentleness of a noble soul. The chapters on the Southern mission in which she engaged in 1867 will be enjoyed by all Christian workers and by those interested in the evangelization of the waste places of our country. The story of labor and trial in building up the publishing business here in Boston exhibits the difficulty of getting started in a great city, and the resolution and energy which conquered obstacles and opened a clear path. The volume makes a handsome addition to our list of books on Christian biography.

Christ's Trumpet Call to the Ministry; or, The Preacher and the People. By Daniel S. Gregory, D. D. New York: Funk & Wagnall Company.

Dr. Gregory, the author of this fine volume, is a Presbyterian minister, a graduate of Princeton back in the fifties. He is a very able and scholarly man, and the present work is plainly one of the most, if not the most, comprehensive, thorough, systematic and exhaustive on the subject treated, extant. No preacher can peruse it without being at once enlightened and enlightened. It should have a wide circulation.

Visions of Christ in the Poets. By Charles M. Stuart. With an Introduction by Prof. Pearson. Cincinnati: Curtis & Jennings. Price, 50 cents.

The poet is a seer, singer and prophet, standing upon the highlands and surveying the distant landscape. He detects the beautiful, the true; he is optimistic, discovering the bright side of the great movements of humanity. The poets are full of Christ, presenting the most striking features in His life, character and work. This book contains notable passages from Milton, Wordsworth, the Brownings, Tennyson, Whittier, Longfellow and Lowell, and is rich in suggestive and inspiring thought. The volume has been prepared especially for the Epworth League Reading Course.

Child Life in Our Mission Fields; or, Pictures from Many Workers. Gathered by Daisy Lambuth and Kate Harlan. Nashville: Barnes & Smith. Price, \$1.

With mental philosophers and tentative students of the human mind, childhood has of late become an interesting field of investigation. The matter has been taken up systematically and pursued in a thorough manner as never before. It was a happy thought of the compilers to gather accounts of childhood in several mission fields. Child life in China, Japan, Brazil and Mexico is traced in these sketches. The book has a fresh subject, and is an attractive contribution to missionary literature.

Experiences Corner; or, Is Your Door Open? By E. S. Elliott.

God's Box: A Home Missionary Episode. By Mabel Nelson Thurston. New York: E. H. Revell & Co.

The first of these tracts contains a series of practical discourses on "The King's prisoners;" and the second is a story of mission work. They are both simply and beautifully written and tastefully gotten up.

The Secret of Guidance. By F. B. Meyer. Price, 25 cents.

Through Fire and Flood. By F. B. Meyer. New York: F. H. Revell Company. Price, 50 cents.

These admirable little books, written by an expert on lines of experience and the inner life, belong to a series on the "Christian Life." The first treats of the leadings of the Spirit through the vicissitudes of human joy and sorrow; the second, the straits of faith and the Divine vindication. They are designed to lead the reader along the best lines of the religious life.

How to Speak Latin: A Series of Latin Dialogues with English Translations. By Stephen W. Wilby. New York: John Murphy & Co.

These dialogues, mostly from Corderius, are designed for elementary classes in Latin. The translation is literal, easy and neat. They make a pleasing entrance into Latin, and enable the student in due time to converse in the old Roman tongue. The author regards this as the natural method of acquiring the Latin. The dialogues are followed by a series of readings to be rendered into English.

Thirty Studies in the Gospel of St. John. By Prof. W. W. White, Ph. D. New York: Fleming H. Revell Co. Price, 50 cents.

St. John's is the divine gospel. It unveils the divinity of the Master. Through its chapters the divine life flows in a clear and deep stream. Many have followed the beautiful river; no one has been able to secure all its wealth. Our author treats the book in an elementary way, giving various helpful charts and outlines of lectures based on them.

The Pilgrim Child. By Theodora C. Elmelle. Philadelphia: American Sunday School Union.

This elegantly bound volume, enclosed in a box, is attractively written and beautifully illustrated. It is a story for the young pilgrim. The Palace of Pleasure is at the opening of the journey; but the little pilgrim meets the angel, Faith, at the opening of the Narrow Way. Then comes: "Through the Glass Darkly," "Bearing Another's Burden," "The Story of a Sunbeam," "The Shades of the Quiet Valley," the "Hill Difficulty," "The Cross," and "The Little Wanderer at the Gates of the City Celestial."

The volume is a child's Pilgrim Progress, giving us true glimpses of the Christian life in its various stages. The allegorical element in it is true to the Scriptures and to the facts of the religious life, and the whole is given in a chaste, fresh and delightful style.

Platform Pearls. Compiled by Lillian M. Heath. New York: Funk & Wagnall. Price, 75 cents.

Workers in the field of temperance and other reforms need material for use and inspiration. This volume contains a choice collection of recitations in prose and poetry. The extracts are brief, from Lincoln, Sumner, Phillips, Beecher, Greeley, and a great number of others, and are adapted to the exigencies of our own age and country. Besides those of serious import in ordinary style, the author furnishes tragic, pathetic and humorous subjects.

The Story of Electricity. By John Munro. New York: D. Appleton & Company. Price, 40 cents.

Munro's little volume belongs to the "Library of Useful Stories," in course of publication by the Appletons. As a study of electricity it is at once brief, popular and accurate. The principles and applications of the science are clearly stated and amply illustrated. The author explains the principles as seen in friction, chemistry, heat and magnetism, and then passes to electrolysis, the telegraph, the telephone, to electricity used for power, heating and lighting. Electricity has also various minor uses, as in surgery and practical life. The cathode rays are a late discovery.

The New Woman, and Other Poems. By John P. Robinson, D. D. Chicago: C. M. Barnes Company. Price, 75 cents.

The author begins his strains with the new woman, and closes with a sort of 18 to 1 song of gold and silver. He traces woman's long and devious route from the original Paradise down to our nineteenth century, finding here, as the outcome of this long-continued tendency, the new woman as we know her today—refined, educated, inspired by the love of the Master, and ennobled by Christian service. His poems have truth, serious intent, much aptness in the putting of points, and not a little poetic fire and imaginative beauty. Though he may never become the equal of Longfellow, Lowell, or Whittier, he has given us here a volume his friends and many outside that charmed circle will delight to read. He is a true seer and interpreter of God's message to men as expressed in the course of nature and Providence.

In League with Israel. A Tale of the Chattanooga Conference. By Annie Fellows Johnston. Cincinnati: Curtis & Jennings. Price, 50 cents.

The tale here told is located in middle Tennessee, and is connected with the Epworth League which met at Chattanooga. In it the Jew is the conspicuous character. The volume opens with an account of the old rabbi, and involves the young Hebrew who becomes an Epworthian and bears his testimony in the sunrise meeting on Lookout Mountain. The story is told with much spirit, tact and beauty, retaining always truth to nature and history. It is one of the books in the Epworth League Reading Course for this year.

Adolph, and How He Found the "Beautiful Lady." By Fanny J. Taylor. New York: Fleming H. Revell Company. Price, 50 cents.

This story is brief and delightfully told. The main character stands out in relief, and cannot fail to be attractive to the young reader. It is a story of the devotion of a poor German immigrant and her son Adolph to a little girl who, on coming to America on a cholera ship, was taken from her mother by the health officers, and, together with Adolph and many others, placed in the hospital. By mistake she was reported to be dead, and Adolph's mother, though very poor, adopted her. The story turns on Adolph's efforts to find the child's mother, the "Beautiful Lady." It shows how one life grows into another, and how human happiness is derived from the altruistic feelings and services. In this great social hive no one is able to be happy in living unto himself; every person is a missionary to everybody else, and especially to those with whom one chances to be in close contact.

Free Coinage Problem. By Lewis N. Dembits. Present Problems Pub. Co. of Park Place, New York. Price, 10 cents.

To most people the silver question is a puzzle they cannot satisfactorily work out. The author of this brief tract has succeeded in making the matter clear in few words. The tract seems to have been carefully prepared and to be accurate. It is the first of a series issued by the company on "Present Problems."

Lenox. By George A. Hibbard. Illustrated by W. S. Allen. New York: Charles Scribner's Sons. Price, 75 cents.

This volume is one of the "American Summer Resort" series, and has been prepared with much care and good taste. The letter press

contains clear and accurate descriptions of the scenery and notable localities and buildings, with glances at the distinguished people who frequent the place in the summer. Few summer resorts are more delightful than Lenox.

A Cycle of Cathay: or, China, South and North. With Personal Reminiscences, Map and Illustrations. By W. A. P. Martin, D. D., LL. D. New York: Fleming H. Revell Company. Price, \$1.50.

This noble volume contains the record, not of a mere traveler or transient observer, but of a man who resided more than forty years in South and North China, and who occupied positions which enabled him to understand the people and their institutions. He lived in China during a very critical period in the history of the country. This volume, however, is not designed to be a mere record of historical events, but an exhibit of Chinese characteristics as seen in their social and political life. To this general view are added many incidental notices of leading men in the empire, making it altogether one of the best books in the market on the Celestial Empire, both for fullness and accuracy of information. The first part treats of South China, and the second of North China. He began his life in China at Hong Kong, where he studied the language, the institutions and religions of the country. On removing to Peking, he was engaged in the work of education as the first president of the Tungwen College. In tracing the history of the college he contrives to give, also, the most striking features in the life of the people and in the conduct of the government. The mission work comes in for a fair share in the record, and the relations of China with foreign powers receive very full and satisfactory treatment. The book is withal very readable. Written in a fresh and vigorous style, the narrative is enlivened by descriptions of scenery, institutions and personal incidents.

Magazines.

The *New World* always furnishes its table with strong meat and in large abundance. The September number is unusually able. Josiah Royce leads in an article on "Browning's Theism." Charles F. Dole follows in a strong paper on "The Christocentric Theology." The author glances at the various works which have, in recent years, been published on the Lord Jesus, and their significance in regard to orthodoxy. George Hodges considers "The Problem of the Divided Church"—a subject which has recently been much discussed, especially by Episcopalians, who can find no solution of the problem save in some kind of organic union with that sect. Edwin A. Abbott of London considers in an able article "The Raising of the Dead in the Synoptic Gospels." Edward H. Hall endeavors to find how much is left of "Renan after Thirty Years." S. H. Mellone presents the "Present Aspects of the Relation between Science and Religion." Neither force has been obliterated or impaired. Edwin A. Grosvenor has a fresh paper on the "Eastern Orthodox Church," using for his text the sermons of Bishop Glykas. James T. Bixby furnishes the closing article on "Jainism and its Founder." (Houghton, Mifflin & Co.: Boston.)

The *Review of Reviews* is always a panorama for the month. Whatever movement starts on the face of human society is soon reproduced in this admirable magazine. The September issue has its usual variety and excellence of matter and abundant illustration. Theodore Roosevelt tells of "The Three Vice-Presidential Candidates and What They Represent." Henry D. Lloyd describes "The Populists at St. Louis." N. W. Hillis gives "The Outlook upon the Agrarian Propaganda in the West." Dr. C. B. Spahr and Prof. J. L. Laughlin furnish a symposium on silver. Albert Shaw proffers reminiscences of John Brown's residence in the Adirondacks. The variety of matter outside these articles is very great, making this one of the richest magazines of current matters which comes to our table. (Review of Reviews: 13 Astor Place, New York.)

The *Chautauquan* for September contains a list of valuable articles for General Reading, with the Woman's Council Table, the Editor's Outlook, and Current History and Opinion. The number opens with an instructive and delightful paper by Geo. H. Fitch on "The City of the Golden Gate." Dr. Dryer tells of "The Royal Family in Germany." Dr. McFarland writes of "Helen Keller, the Blind Deaf-Mute." Dr. Selle-Brandenburg describes "Photography in Natural Colors." George Ethelbert Walsh tells of "Joining the Atlantic to the Pacific" by the three great routes, Panama, Nicaragua, and the Isthmus of Tehuantepec.

The two oceans have been connected by the latter route by rail. (Chautauquan: Bible House, New York.)

The *Homiletic Review* for September opens with a fine paper by Prof. Hayce entitled, "Light on the Pentateuch from Egyptology." Dr. T. D. Witherspoon describes "The Kind of Preaching Needed among the Unevangelized People of our Country." Dr. Parsons reveals "Tennyson's Attitude toward Skepticism." Dr. Schodde presents "Protestant Church Problems in Germany." Prof. McCurdy furnishes "Light on Scripture Texts from Recent Discoveries." The number contains five excellent sermons, besides various sermon outlines. In the Social Section will be found suggestions and discussions suitable to the hour. Few numbers of the *Review* have been better than the present one. (Funk & Wagnall Company: New York.)

The *Treasury* for September opens with some account of Bishops Taylor and Hartzell. The picture of Taylor on shipboard is given in connection with the owner and captain. Then follows a paper on the value of "The Public Credit." "Conscientious Voting" is a sermon by Rev. J. R. Atkinson, his portrait serving as a frontispiece. Dr. David Gregg has a sermon on "A Young Woman's Concept of an Ideal Young Man." There are outlines of sermons by Drs. Wilding, Burrell and Carson. Bishop Hartzell has a sketch of "Africa as a Mission Field." The editorial notes in this magazine are usually fresh and suggestive. They are prepared by different hands, and the preacher will often find in them seed-thoughts for sermons. "Lynch Law and its Outcome" is a notable and strong paper by Dr. S. R. Murray, of Baltimore. It is a timely and courageous word against a great evil and sin in our land. (E. B. Treat: New York.)

Gardens and Gardening is a very interesting monthly, of which Lucius D. Davis, of Newport, R. I., is the editor. The copies which we have been much interested in examining are devoted to a description of the beautiful flower gardens of Newport. There are many illustrations, which are very attractive.

Education for September has for a leader, "Art for the School Room," by Barr Ferree. Supt. Samuel Dutton follows with "The Modern Treatment of Crime" in accordance with recent studies on the subject. B. Nusbaum contributes a fresh paper on "Universities in Holland." Henry C. Pearson has a word in favor of "Apperception and the Classics." "Higher Hygienic Education" and "Malay Words in English" close the list of contributed articles. (Kesson & Palmer: 50 Bromfield St., Boston.)

McClure's Magazine for September contains a dozen articles of prime interest. The portrait of Lincoln, from a photograph by Brady in 1864, serves as a frontispiece. Other portraits are given in connection with an article containing "Lincoln's Lost Speech," from the notes of H. C. Whitney. Will H. Low has a historical and appreciative paper entitled, "A Century of Painting." Harriet Prescott Spofford contributes a delightful story, "In the Time of the Sweet Brier." Elizabeth Whitman Morton retells the story of Dr. Morton's heroic struggle for a new idea, "The Discovery of Anesthesia." Elizabeth Stuart Phelps has an admirable reminiscence chapter, "Among the Gloucester Fishermen." Morgan Robertson gives a sea tale of a mate and cook under the title, "A Sea Change." Clinton Ross has a story, "The Extreme Edge of Hazard." The personal appearance, repartee and stories of "Whistler, Painter and Comedian," are given. Every part of the number is fresh and readable. (S. S. McClure Company: New York.)

Prof. Sharpley, of Boston, in a very careful analysis of a celebrated white flour, says: "10 per cent. of the Food Value has been withdrawn by the 'bolting' process."

Every pound of the Franklin Mills Fine Flour of the Entire Wheat represents a pound of Food Value and is the cheapest Flour ever known. Always ask for "Franklin Mills." All leading Grocers sell it.

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Obituaries.

Mann.—Mrs. Hannah Mann, of Woburn, Mass., was released from many years of suffering July 21, 1896. She was born in Benton, N. H., 77 years ago.

Mrs. Mann was converted and united with the church in early life. Married to Mr. James Mann in 1838, she lived for a time in Newbury, Vt., and in 1840 came to Woburn, where she spent the remainder of her life. On the organization of the Methodist Church in Woburn, in February, 1861, Mr. and Mrs. Mann were received by letter, the former serving the church in various ways until his death, Mar. 23, 1874, and the latter remaining to be tenderly cared for by her children for twenty-two years.

Mrs. Mann was a great sufferer, and so severe and continuous were her infirmities that she has not for many years enjoyed the public means of grace. During all these years her trust in God was firm and abiding. She has entered upon eternal blessedness above. A. H. OSGOOD.

Reynolds.—Margaret A. Reynolds was born in Chatham, Mass., Oct. 8, 1829, and died, Aug. 13, 1896.

She was the daughter of David Gould, of Chatham, a pioneer Methodist, whose home was always open to the itinerant minister. She was converted to God at the early age of seven years, and was an unwavering Christian during the sixty subsequent years of her life. As the wife of Capt. Abel Reynolds, she repeatedly accompanied him in his long voyages to foreign lands, having crossed the equator some twenty times. Whether among foreign peoples, on the sea in perilous storms, or in the bosom of the people, she was calm and served, she was the same calm, faithful and fruitful Christian.

She became a resident of Somerville twenty-two years ago, since which time she has been a member of Park Avenue Church. She was held in high esteem, not only in the church, but also in the community, and when the announcement came that she was gone, many hearts were touched, and words of love and respect were evoked. The Master's call came to her while in attendance at the camp-meeting at Asbury Grove. She died in the triumph of faith and has gone to a rich reward. Funeral services were held at her late residence in Somerville, conducted by the pastor and Rev. Wm. McDonald, D. D. She was buried at Chatham. G. BREKMAN.

Miller.—Joseph Miller was born in Durham, Me., Nov. 5, 1833, and died in Cambridge, Mass., May 24, 1896.

The greater part of his life was spent in Maine, and for sixteen years he was a well-known citizen of Lewiston, and an active member of the Methodist Episcopal Church in that city. In 1885 he removed to Malden, Mass., and in October, 1891, moved to Cambridge, where he resided until his death.

He was pre-eminently a man "diligent in business." Endowed with an unusually strong constitution, he had been accustomed from boyhood to do an amount of work which few men would have attempted, and though in his later years his health was seriously impaired, his indefatigable zeal and industry continued to the very end of his life. His business was that of a house-builder, and a large number of dwellings in Cambridge and Somerville bear witness to his industry and the faithfulness of his work in the last years of his life.

His devotion to the church of his choice was as marked a characteristic of his life as his devotion to his business. He not only carried his religion into his business, but also made a business of his religion. Wherever he lived he made his presence felt as a power in the church. Coming to Cambridge in the midst of the improvements of the building enterprise of the Epworth Church, he at once threw himself heartily into the work of the church, and from that time to the day of his death his zeal never flagged, his courage never faltered. No one was more regular than he in attendance upon the services of the church, no one more interested in its welfare. His temporal and spiritual interests alike were very near his heart. At the time of his death, he was trustee, class-leader, and chairman of the music committee. Faithful in the discharge of every duty which devolved upon him, true in every relation in which he was placed, he was one of the pillars of the Epworth Church during the period of his connection with it. He loved the church, he believed in its mission, he felt assured of its success; and to aid in the fulfillment of that mission and the achievement of that success he was willing to give generously his time, his money, himself.

Though for several years his health had been failing, he kept at the post of duty, and no one outside his family realized how feeble he had grown. The end came suddenly at last. He died, as he would have wished to die, in the harness. Absent from the church only two Sundays, on the third he passed from the church militant to the church triumphant.

The floral emblem sent to his funeral by his brethren of the official board was a fitting tribute to his memory. On a beautiful pillow of white flowers was inscribed in floral letters: "Faithful unto death."

Mr. Miller leaves a wife, a son, and a daughter, who are all members of the Epworth Church. CHARLES F. RICE.

Clark.—Frederick W. Clark was born in Southampton, and died in Springfield, Mass., Sunday, Aug. 23, 1896, in his 76th year.

His grandfather was one of the original settlers of Southampton, a man of property and influence, and his father took a patriotic part in the war of 1812. From his ancestors on both sides he could claim a worthy descent, and most worthy was his birth-heritage conserved and enlarged. For the sterling qualities of honesty, industry and thrift few have ever excelled him, and the inspiration of all was his humble devotion to Christ. Very early he became a Christian, and when he moved to Springfield in 1846 he found in the Methodism of this city so much that met his views regarding worship and conduct, that he very soon adopted this as the faith of his heart and life. His active connection with Trinity Church covered a period of more than forty years, during which time he lived a pure life, and proved himself in both official and private membership a true friend to the cause of religion. He was always an abstainer and an active worker for temperance. Marvelous was his love of the Bible, and it was his humble comfort, as he leaned upon that book in age and infirmity, that he had read it through forty-two times. In the most literal sense he was the possessor of his own fortune; for not only did he build up a competency, but he did this solely by daily toil with hands and brain as a mechanic. He began with nothing of worldly good, and died, after many years of retirement from active work, leaving behind both a good property and a good name.

The devoted helpmate of fifty years, whose industry and frugality have been equal to his

own, and who has always been his companion in church membership, is the only survivor of the immediate family; yet, as a sweet and wholesome memory, their one child, a son who died at twenty and has been lost to sight for twenty-four years, has survived potentially in the heart and life of both; so much so, that a year ago last spring the sum of a thousand dollars was deposited to the credit of our Conference Preachers' Aid Society as a practical memorial of this departed one. Six years ago Mr. Clark gave generously to the Methodist Church in his native town, and steadily for many years he has been giving and doing for the benefit of relatives.

His illness lasted seven weeks. He suffered much, but was tender and trustful, and to the last had liberal plans in his soul. His latest testimony was that he had peace, and expected to triumph. HENRY TUCKLEY.

Davis.—Eliza A. Davis, late of Lowell, and for thirty years a resident of that place, passed away at her home in Billerica, June 13, 1896. She was born in Berlin, Vt., Jan. 23, 1816.

Converted when a child, she joined the Methodist Episcopal Church and became a strong and trusting Christian. The Word of God was her constant consolation. She leaves two sons and six daughters. Her husband, Ezekiah Davis, died in Vineland, N. J., March 31, 1883. Rev. F. K. Stratton, pastor of St. Paul's Church, Lowell, officiated at the funeral, assisted by Rev. Mr. Hardy, of the Congregational Church of Billerica. D.

Stearns.—Mrs. Rhoda Stearns, widow of Abel Stearns, was born in Claremont, N. H., April 10, 1793, and died in Highgate, Vt., Aug. 24, 1896, having lived to the remarkable age of 103 years, 4 months, and 14 days.

She removed from Claremont to Vermont in her twentieth year, and lived in Fairfield and Highgate the rest of her life. She was blessed with very good health and accomplished a great amount of work. She could knit and sew until within a few weeks of her death, and her faculties were unimpaired.

She spent the last years of her life with her nephew, Mr. Victor Paine, whom she brought up, having no children of her own. Her husband was a soldier of the war of 1812, so she received a pension from the government. They both were members of the M. E. Church in Highgate, and Mr. Stearns expressed his interest for the church by leaving \$2,500, the income to be used for the support of the minister. Mrs. Stearns had been a member of the Methodist Episcopal Church nearly eighty years, and has lived a consistent Christian life.

Funeral services were held in the church in Highgate, her pastor, Rev. A. B. Riggs, preaching the sermon from Matt. 5: 8, followed by very appropriate remarks by Presiding Elder Sherburne. A. B. RIGGS.

Stead.—Owen Stead was born in Woodstock, Conn., Feb. 4, 1804, and died in Norwich, Conn., July 29, 1896, at the advanced age of 92 years.

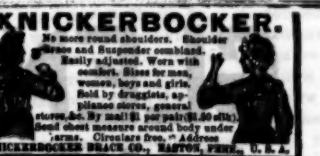
"Father" Stead, as he has been familiarly called for many years, was converted in early manhood, and with his young wife joined the Methodist Episcopal Church, of which he remained a faithful member until the time of his death, over sixty years. He was married in 1829 to Miss Jane Adeline Ladd, of Franklin, Conn., who passed to her reward in 1872. He moved to Norwich in 1816, and during his long residence in that city held many important positions of trust and responsibility, in all of which he displayed a sterling Christian character that was above reproach or suspicion. He lived out in a very marked degree, the principles of the Golden Rule. In the church he was foremost in every good work, a faithful helper of his pastors, always to be depended upon. For sixty-five years he was a subscriber to, and appreciative reader of, ZION'S HERALD. His home in later life was with two of his daughters—Mrs. Lucy M. Fuller and Mrs. Emma C. Pitcher—where everything that true love and filial affection could do to minister to his comfort and happiness was most cheerfully performed. He maintained to the end a keen interest in the stirring events and improvements of the times.

Father Stead lived the life of the righteous, and his end was peace. Funeral services were conducted by the undersigned and Rev. Mr. Rook, his pastor. Two other daughters—Mrs. Henry E. Barrows, of Norwich, and Mrs. Isaac Holden, of Bridgeport—and an only son, George Owen Stead, of Norwich, are left to mourn the loss of a faithful Christian father. FREDERICK C. BAKER.

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ZION'S HERALD

FOR 1897.

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Review of the Week.

Tuesday, September 8.

— Arrival in San Francisco of a cargo of 30,000 sealions from Unalaska.

— Manchester, N. H., observes its 50th anniversary.

— Li Hung Chang crosses the border into Canada.

— Jewish New Year services held in many synagogues.

Wednesday, September 9.

— William J. Bryan officially notified of his nomination by the Silver Party.

— Twenty-four anarchists arrested for bomb-throwing in Barcelona.

— Opening of the fifteenth annual encampment of Sons of Veterans at Louisville, Ky.

— Death of George Parrott, of Lynn, the oldest shoemaker in the world—93 years and 7 months old.

— Yellow fever spreading in Cuba.

— An eight-hour labor day throughout the United Kingdom called for by the Trades Union Congress in session at Edinburgh.

— Death of Sir Joseph Crowe, the noted English journalist, war correspondent, diplomatist and author.

Thursday, September 10.

— Steamer "Trave" brings \$4,250,000 in gold coin to New York.

— Many wrecks reported from yesterday's hurricane along the New England coast.

— The national council of the Order of United American Mechanics, in session at Worcester, elects Morris Bauer, Jr., of New Brunswick, N. J., president. The next annual session will be held in Baltimore.

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— The Edgar Thomson steel works of the Carnegie Steel Company at Braddock, Pa., and the Duquesne steel works, also owned by the Carnegie, suspend operations indefinitely, throwing 2,500 men out of work.

— Unveiling of the memorial monument to John Hancock, Governor of Massachusetts from 1780 to 1785, in the Granary Burying-ground, this city.

— The Union National Bank of New Orleans closes its doors.

— The report of the death of Khalifa Abdullah, the leader of the Mahdists, untrue, according to later advices from the Sudan.

— Arrival at Christiania, on the "Fram," of Dr. Nansen and the companions of his Arctic expedition. Extraordinary demonstrations of welcome.

Friday, September 11.

— A violent tornado in Paris, France, causes great damage and several deaths.

— Reunion and dinner of California Pioneers at the United States Hotel, this city.

— Col. J. L. Rake, of Reading, Pa., chosen commander-in-chief of Sons of Veterans.

— Steamer "Three Friends" succeeds in landing an expedition and supplies for Cuba at Pinar del Rio.

— The Great Powers reported to be seriously considering the question of deposing the Sultan.

— The Lake Shore through express from New York to Chicago catches fire and makes a wild run for Goshen, Ind., the nearest city. Thousand of dollars' worth of goods and much mail matter destroyed.

Saturday, September 12.

— Four New Orleans banks close on account of panic due to the embezzlement of \$500,000 from the Union National Bank.

— Death of Francis J. Child, LL. D., professor of English literature at Harvard, one of the most famous instructors of the University, at the age of 71 years.

— Great Britain pushing her troops up the Nile; 15,000 men on the way to Dongola.

— A Berlin bank director, Herr Oskar Sihuster, arrested on the charge of embezzling 2,000,000 to 3,000,000 marks.

Sunday, September 14.

— President Cleveland endorses Palmer and Buckner.

— The Union National Bank of New Orleans was ruined by the dishonesty of two book-keepers.

— Execution of 51 Cuban insurgents confined in the Cabana Fortress and Morro Castle.

— Destruction, by fire, of the Delaware Oil Works at Chester, Pa.

— Arrest, in France, of P. J. Tynan, the notorious "No. 1" of the Irish Invincibles.

— Many yachts wrecked in yesterday's storm; several steer collisions reported in the dense fog of Saturday.

— Robert Louis Stevenson's stepson appointed Vice Consul General at Apia, Samoa.

— Miss Clara Barton arrives in New York on Saturday.

— Li Hung Chang sails from Vancouver for home on the "Empress of China."

Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach and strengthen your nerves.

The Conferences.

(Continued from Page 11.)

Robert S. Robson, of Boston, gospel soloist; Charles Kneeland, leader of the Beverly Cadet Band, cornetist; Ernest Ober, of Beverly, organist; E. C. Cotton, secretary of the Beverly Y. M. C. A.; Wm. H. West, of Boston, superintendent of the Kneeland Street Rescue Mission; Fred McGregor, the celebrated converted horse jockey of Lowell; Rev. C. H. Stackpole, of Peabody; Rev. W. J. Murphy, of Essex. Meetings will be held in every place, on the public squares in the day time and in a hall or church in the evening. The band are to be entertained by the Christian Endeavor Societies and Epworth Leagues along their route. The services conclude Friday evening, the 18th, with a mass meeting in the Methodist church in Beverly.

West District.

Chicopee Falls. — The pastor, Rev. W. C. Townsend, finding it impossible to recover fully from his recent illness while attempting to carry his regular work, has gone to Clifton Springs, N. Y., for rest and treatment. There have been several conversions since camp-meeting, and the outlook for the balance of the year is excellent. At the annual meeting of the Epworth League, Miss Flora Belle Townsend, daughter of the pastor, was elected president.

North Brookfield. — An all-day group convention of Epworth Leagues was held here on Labor Day, which was attended by delegations from ten towns and eleven societies. These officers were elected: President, Rev. R. E. Smith, of Bondsville; vice-president, Ralph Sullivan, of Ware; secretary, Miss Mary A. Clark, of West Brookfield; member of cabinet, Charles O. Walker, of West Warren. The banner for the largest per cent. of attendance was given to the West Warren League. In the evening Rev. Charles Tilton, of Springfield, gave an interesting address.

Orange. — The Epworth League held a very successful lawn party, Aug. 7. The grounds were lighted with Japanese lanterns and electric lights, and made otherwise attractive through the ingenuity and taste of the young people. A large crowd was in attendance, and a goodly sum of money was realized, which will materially aid in the work of the League. Rev. H. G. Buckingham is pastor.

Ludlow. — The annual four days' meeting at "Red Bridge" has been successfully held the last week by Rev. G. W. Clarke and his enterprising people. Neighboring pastors have assisted in the preaching.

Springfield, St. Luke's. — All of the services during the vacation season have been unusually well sustained, and the opening of the fall work finds the church in an excellent spiritual condition. Rev. W. G. Richardson, pastor.

Monson. — For some time the matter of making necessary repairs upon the church has been agi-

tated, and at the last quarterly conference the plans were endorsed and a committee was appointed to carry them out. It is proposed to place a metallic ceiling in the church and to tint the walls, at a cost of \$2,000 more. The parsonage has been newly painted outside, and painted and papered within, with new carpets. Thirteen were received from probation the first Sabbath in July, and several were baptized. Rev. W. H. Marble is pastor.

Conway. — An Epworth League group convention was held here July 28. Rev. Charles Tilton, of Springfield, presided in a very pleasing manner, and Rev. Jerome Wood, of Greenfield, was chosen chairman. The program was very successfully carried out, two of the principal addresses being "My Bible and How to Study It," by Rev. R. A. Torrey, of Chicago, and "Character Building," by Rev. W. H. Dockham, of Florence. The invitation extended by Rev. J. H. Long that the next meeting be held in Bernardston, was accepted. An organization was formed with these officers: President, Rev. Jerome Wood, of Greenfield; vice-presidents C. H. Williams, of Greenfield, and Mrs. C. L. Cook, of Conway; secretary and treasurer, Miss Alley, of Shelburne Falls. The large number of questions in the question-box were answered very ably by President Tilton, and in many ways this midsummer convention was an inspiration to the young people in attendance, and through them to the Leagues represented.

Feeding Hills. — The class and prayer-meetings and the preaching service are well attended. The young people especially are taking a great interest in church work. The Junior League recently gave an entertainment which cleared \$25. The pastor, Rev. C. P. Ketchen, has the hearty co-operation of the people and the church, but he is now especially happy and grateful over the recent conversion of his son at Laurel Park Camp-meeting.

Blandford. — Mrs. Jane Robinson, who recently died in Ohio, was the chief member of the Methodist Church here, and the most worthy and influential citizen of the town. Her body was brought to her native town for burial and the funeral was the largest in the town for years.

Westfield. — At the September communion service 18 were received from probation into full membership, 5 by letter, and 3 were baptized. Rev. L. H. Dorchester, pastor.

CONCERNING FORMOSA.

Rev. Herbert B. Johnson.

MR. EDITOR: Your editorial notes on current events are generally so accurate that I feel called upon to call your attention to certain errors in your note headed "Formosa," on the first page of your issue of Sept. 9. Your reference to recent floods in Nigata and Toyama seem to indicate that these districts are in Formosa, while they are on the west coast of the main island. While they have suffered greatly, other districts have suffered more. The Japan Mail, the best paper in Japan, in its issue of Aug. 1 says, after referring to the great losses in Naganu, Mino, Hida, and Miyagi prefectures: "Nigata, Miye, Tochi, Toyama and other districts also suffered, though fortunately to a less extent than the above-named places." Hundreds of persons have lost their lives and more their homes, thousands of acres have been inundated, and the poverty and suffering resulting is almost beyond description.

But it is the condition of the people in Formosa under Japanese rule to which I wish to call special attention. The issue of the 8th of August (Japan Mail) is almost entirely given up to Formosan affairs. In an editorial, the correspondence of the Hong Kong Telegraph is reviewed, and the information from Chinese sources shown to be full of the gravest contradictions. Furthermore, telegraphic news indicated that "the insurrection was virtually suppressed; Yulin (or Hoon-nin) having been recovered and the insurgents driven back to their mountain fastnesses whence their final dislodgment and extermination remained to be accomplished." Japan's civilized methods of dealing with an uncivilized people in Formosa have delayed the conquest, but the result will be glorious in the end. I cannot close without quoting an extract from the London Economist, recently reprinted in the Japan Mail:—

"A recent report to the foreign office on the trade of Formosa is mainly interesting because of the contrast it draws between the results achieved by the vigor and the energy of the Japanese, and the state of things under the slothful, inert administration of their predecessors in the government of the island. Japanese enterprise has been particularly conspicuous in the construction of railways and means of communication, one of their first undertakings having been the building of the Decauville tramway of twenty inches gauge. This, though primarily intended to be used for military purposes, will be equally useful for commercial transportation, as the line already connects several of the principal cities, and has some ninety miles in operation. It is added that surveys have been made for a line of rail between the two chief towns, Takow and Anping, and scores of miles of good road have been constructed, so that the discomforts of traveling in Formosa bid fair soon to be

regarded as things of the past. The Japanese are, the writer says, showing laudable energy in the development of the internal communications, and during the five months that have passed since they landed have left more marks of their presence on the face of the country than their predecessors effected in as many decades."

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